

THE CHRISTIAN CENTURY.

Volume XVII.

CHICAGO AND WASHINGTON, JUNE 28, 1900.

Number 26.

Drake University,

Des Moines, Iowa.

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DRAKE UNIVERSITY,

University Station.

Des Moines, Iowa.



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Exceedingly Popular Offer

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Formerly THE CHRISTIAN ORACLE.

AND THE CHRISTIAN TRIBUNE.

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No. 26.

EVERY DAY.

Every day is a fresh beginning;

Every morn is the world made new,
You who are weary of sorrow and sin-
ning.

Here is a beautiful hope for you—
A hope for me and a hope for you.

Yesterday is now a apart of forever,

Bound up in a sheaf which God holds
tight,

With glad days, and sad days, and bad
days, which never

Shall visit us more with their bloom
and their blight,

Their fullness of sunshine or sorrowful
night.

Every day is a fresh beginning;

Listen, my soul, to the glad refrain,
And, spite of old sorrow and older sin-
ning,

And puzzles forecasted and possible
pain,

Take heart with the day, and begin
again. —Susan Coolidge.

ISSUES OF PROGRESS.

By B. A. Abbott.

The Lesson of Hawaii.

On June 14th the Hawaiian republic became part of the United States. On that day wherever throughout the world that government had consular representatives they gave up services as such. The civilization of Hawaii reads like a romance. It has been transformed and civilized by missionary effort. Eighty years ago a band of missionaries left Boston for this work. The lesson of it is that the true way to civilization is by the Gospel and not by the gun.

The Republican National Convention.

The Republican National Convention, which met last week in Philadelphia, has added nothing to the knowledge the people have of the methods and purpose of the party. Everything was fixed before the convention, excepting the selection of Mr. Roosevelt for the second place on the ticket. The meeting otherwise was simply a ratification meeting of what had before been determined by the Republican leaders. The whole platform seems to have been arranged and directed by certain senators. That means that it was a good long distance from the people. It makes one wonder whether after all those beautiful words of our great war president were not a fond dream. "Government of the people, by the people and for the people" may perish from the earth in other ways than by war.

The Candidates for the Presidency.

When Republicans look at their ticket for the presidency they may congratulate themselves on the selection of men whose personal lives are above reproach as far as man can see. Mr. McKinley's record is without scandal. There are grounds, however, for finding fault with his course with reference to the army canteen and

he seems to have been under suspicion of being too much influenced by party leaders and considerations at times. Colonel Roosevelt is a somewhat changeable quantity. It is but a short time since he was an independent in politics. At present he seems as close to that boss among bosses, Senator Platt, as even Mr. Platt could wish. Mr. Roosevelt will add spice to the campaign. He is picturesque and "strenuous." In fact, his whole career from the plains of the west to the present time is quite quixotic. He is evidently a man of courage and some ability, chiefly of the smart order, and if it is possible for any man to rise above being a mere figurehead as president of the Senate we may expect that Roosevelt would be the man. He believes in war, thinking that it develops national character. He is a plain sensible speaker with a good deal of bluster, but if he takes the stump during the campaign he will meet with men from all parts of the country who can make it "strenuous" for him.

The Platform.

The platform is a short document written in the daily paper style, easy, fluent and oracular. It points with pride to the Republican administration and views with alarm certain tenets of the opposing party. It is ambiguous on the future of the Philippines and while seeming definite about Cuba in fact lacks just that element. Its declaration on trusts may mean anything one believes about them. The women who went to the convention for recognition for woman suffrage got a nice compliment and were thanked for their service to the party and the temperance people did not even get a line of consideration. In fact, the platform is remarkable for what it leaves out. It is full of the spirit of American politics, thoroughly material, with but the faintest glimmering even if that, of light for the higher life of a people.

The Tendency of Methodism.

Rev. Charles J. Little, D. D., president of Garrett Biblical Institute, has contributed a paper to The Congregationalist, on the late general conference, in which he gives his views of the tendency of Methodism. It is very interesting coming as it does from an able man of the church. "Whither, then," he asks, "is Methodism tending?" And answers:

"First—To a general conference which shall express in all its workings the mind of the church.

"Second—To a more efficient and vigilantly regulated superintendency at home and abroad.

"Third—To a nobler pastorate—one that offers an opportunity to all and the highest opportunity to everybody.

"Fourth—To an independence of official cliques and combinations; to economy and efficiency in all church enterprises; to spotless purity in administration.

"Fifth—To the utter repudiation of party domination.

"Sixth—To discipline by persuasion rather than dictation.

"Seventh—To a toleration of devout and loyal scholarship.

"Eighth—To a larger intellectual and a nobler ethical and a higher spiritual life."

On the whole, an outsider must consider these good signs. It is to be hoped, however, that Methodism tends to much more simplicity and scripturalness in organization and administration than is here indicated. Back to Christ, up to Christ, forward to Christ, must be the aim of the church which is to do the largest amount of good in the world. The New Testament church and doctrines form the ideal to be sought.

Is It Righteous?

The thought of war is horrible, but are there not times when war is unavoidable? Paul availed himself of the fact that he was a Roman citizen and was speedily released from the Philippian jail. The missionary of today has the same right and privilege. It will be righteous to suppress the "Boxers" even if through the dissolution of China. The present mood of China with the great cloud hanging over her reminds us of the verse in Revelation: "The nations were wroth, and, and thy wrath came, and the time of the dead to be judged, and the time to give their reward to thy servants, the prophets, and to the saints, and to them that fear thy name, the small and great; and to destroy them that destroy the earth." The Jewish nation and the Romans sought to destroy Christianity from the earth and both have perished. Upon whom this stone falls it will grind him to powder. China may be marked by the avenging angel.

A False Cartoon.

In most cartoons there is more or less that is false, but that one which recently identified the liberty bell with a full dinner pail is the worst. The legend under it says: "The bell that will ring out four more years of independence for the American workmen." As if a man has liberty when the larder is full! When the foundations of our government were laid the ideal was "life, liberty and the pursuit of happiness," but with many today the ideal is a full dinner pail. Is our nation to be a population of intelligent, well groomed animals? A nation's mission is higher than that.

A Poor Compliment.

One of his admirers said that had Dr. Storrs gone into politics it was not an impossibility that he might have become president of the United States, and asked if it were not a sacrifice to turn his back upon this and go into the ministry. To which the answer must unhesitatingly be, not the slightest. The position of a true minister of the Gospel is greater than any earthly office. If any minister of the Gospel feels in his heart that he is making a sacrifice by such a life, instead of going into politics, he is too poor in spiritual vision and too material in his feelings to be a minister.

THE SECOND COMING OF CHRIST.

"The Signs of His Coming" is the title of a booklet of 42 pages by the writer of this article, and there can be no sweeter theme in all human conception than the return of Jesus Christ to this world. Nearly every page of the New Testament blossoms with this thought. No one knows the exact time of His return and it is blasphemous to name a date, and at the same time it is difficult to read the New Testament with care and not come to see that His return is imminent. This imminence is destroyed, however, if we place the millennial era between now and His coming, and such an arrangement in the program of the ages makes meaningless the frequent exhortations to watch for His coming.

Answer to Some Objections.

In the booklet mentioned, an effort has been made to enumerate the most unmistakable signs for which the Christian is to watch, and in this article we wish to briefly answer some of the objections that have come to us, and that call for a further explanation. Whatever man may think, it has been clearly declared by the Almighty that before the coming of Christ the second time, there shall be a fearful spiritual declension. Modern theology is against this view and favors the world-wide conquest of the Gospel in this dispensation, which cannot be sustained by past history, present conditions nor Scriptural authority. Concerning history we are shown that after nearly 2,000 years, not half of the people in the world ever heard of Jesus Christ; not half who have heard have accepted Him; and not half who have accepted Him are following Him. Concerning present conditions, whether they be the statistics of this country or Europe, not only is there nothing like an increase in keeping with the opportunities, but many of the largest religious societies report a declension in membership. Concerning the Scriptures, they declare that these things shall be so in the last days. The basis of the contrary argument must be on the material advancement, such as the achievements in electricity, telegraphy and such things as though there were salvation or its intimation in these. Certainly the material achievements have been marvelous and Christians are growing in grace and in the knowledge of the Lord, and with equal certainty it may be said that the erection of a twenty-two story building, the crossing of the Atlantic in five days or the invention of the telegraph has no bearing on the salvation of the soul. Prosperity has turned more away from God than towards Him, and man's achievements too frequently have intensified his material life and made him think that this world alone was worth living for.

A. Campbell's View.

There will not be a complete return to primitive Christianity on the part of the now divided and warring church until the return of Christ. Certainly His personal leadership should not discourage us nor terrify us unless our work is opposed to His plan, but instead the very thought of His coming is good cheer to the disheartened. All defeats and hindrances will be wiped out when He comes and the Gospel story shall sweep with unthought-of power over this world and, from the least to the greatest,

Disciples of Jesus shall be made everywhere. On this subject, Alexander Campbell, in *The Christian System*, page 190, says: "Under the present administration of the Kingdom of Heaven, a great apostasy has occurred, as foretold by the apostles. As the church, compared to a city, is called Mount Zion, the apostate church is called Babylon the Great. Like Babylon the type. Mystery Babylon the anti-type, is to be destroyed by a Cyrus that knows not God. She is to fall by the sword of infidels, supported by the fierce judgments of God. The Holy City is still trodden under foot, and the sanctuary is filled with corruptions. It is indeed a den of thieves; but strong is the Lord that judges the apostate city. Till that great and notable day of the Lord come, we cannot, from the prophetic word, anticipate a universal return to the original Gospel, nor a general restoration of all the institutions of the Kingdom of Heaven in their primitive character; and consequently we cannot promise to ourselves the universal subjugation of the nations to the scepter of Jesus."

The Unbroken Word.

It must not be forgotten that the Word of God cannot be broken and it says: "Because iniquity shall abound the love of many shall wax cold" and "that day shall not come except there come a falling away," and His second coming is declared by the Apostle Peter to be like His first coming in regard to the world continuing on its usual everyday humdrum. Suddenly He will appear and this is the force of "Therefore, watch."

P. A.

THE CHRONICLER'S DESK.

Is the Sermon on the Mount Practicable?

Did Christ intend that His disciples should practice the sermon on the mount? Is that sermon practicable under present conditions? In its application to individual and social life preachers are in the habit of giving to its precepts a spiritual interpretation, and Archbishop McGee of England observed a few years ago that no government could stand a month that tried to practice its principles, and it appears from current manifestations of the jingo spirit in England and America and South Africa that the mass of men are very far from being penetrated by the spirit of Christ. The ape and the tiger are not dead. The animal still reigns and the spirit of Christ has made but little headway in the real conquest of the world.

Is Perfection Required?

It is pertinent, however, to press the issue, is the sermon on the mount only an ideal that Christ had no expectation that anybody would live up to? Is it impracticable and visionary and an iridescent dream everywhere, as Ingalls said it was in American politics? Does it contradict progress and civilization because it requires perfection individual and social? We may adopt the Scotch method and answer these questions by asking others. If Christ was a perfect teacher, must not his teachings be perfect? Can a perfect law require anything less than perfect obedience? Whether absolute perfection be attainable or not, must not an absolutely perfect law require it? If God is a perfect being and has given us a perfect law, through a perfect medium, who made a perfect appli-

cation of the law to His own life, can it be satisfied with less than perfection in us? The law that expressly provides for imperfection is not a perfect law and does not emanate from a perfect source.

The Advantage of an Ideal.

The advantage and the necessity of a perfect ideal of life, although it be unobtainable in the present state of existence, is this: It provides the highest condition of perfection—that is, a standard of life that is always ahead of us. A man's ideal must always be higher than his real or progress becomes impossible. There must always be something higher than our present attainments to reach for; otherwise we will not reach, and if we do not reach we will never climb, and if we do not climb we can never advance or ascend. The most imperfect man in the world, in everybody's estimation but his own, is the man who is satisfied with himself and never tries to be any better than he is. A man may fall below his standard, but he cannot rise above it, and if his highest standard of life is himself as he is, he will never rise higher but will inevitably sink lower. "Hitch your chariot to a star," said Emerson, by which poetic figure he means lift your ideal on high, lift it toward the stars and keep it there, if you wish to constantly advance to higher things. The worst that can happen to man is a low ideal or a laggard pursuit of a high one. The best that can happen to him is the elevation of a high standard of life and an earnest effort to realize it.

What Is Perfection?

What is meant by the phrase, "Be ye perfect," in the sermon on the mount? We must consider the nature of moral perfection and the time limit that God has fixed for its realization. The Scripture conception of perfection is that a thing completely fulfills the end, purpose or function for which it was made. It is not absolute perfection, but perfection relative to the specific end for which a thing was made. A perfect sewing machine is not necessarily a perfect mechanism in itself, faultless in construction and flawless in the material of which it was made. It is not one that cuts and fits, for a sewing machine was not made to cut and fit. Perfection can only be predicated of a sewing machine when it does all the kinds of sewing to the extent and in the way its maker intended when he designed it. It is a perfect machine because it does the work and fulfills the end for which it was made. A perfect watch is not one that is mechanically faultless from an ideal point of view, but one that keeps correct time, for correct time-keeping is the end for which watches are made. We do not condemn a watch because it does not register the temperature of the atmosphere, nor a thermometer because it does not register time; these instruments were not made for these purposes. Man cannot fulfill the end for which God exists because man is not God. Man cannot fulfill the purpose for which angels exist, for man is not an angel; but he can fulfill the purpose of his own creation, and that alone is the standard and the measure of his perfection.

What the Chief End of Man?

For what specific end was man created? What was the purpose of God in the making of him? The old catechism says the chief end of man is to glorify God

and to enjoy Him forever. If you cross the Ohio river going east or west or northwest and ask the question, What is the chief end of man? and men answer as they act and as they really think, they would say the chief end of man is to get on in the world, succeed in business, make money and amass a fortune if possible. This is the answer of eastern and western commercialism that develops man into a fiercely energetic and selfish animal. Ask on the other side of the Ohio south and southeast, and the answer that men give in the whole drift and tone of life is that the chief end of man is to have a good time, enjoy life and get through the world the easiest way he can.

The True Conception.

One of the sublimest vindications of the matchless worth of godlikeness in human character the chronicler has ever heard was from Dr. Heady of Cleveland, Ohio, in his magnificent lecture on "The Worth of a Man." There was enough truth and beauty in it to lift a whole kingdom to a higher moral level. He showed in balanced phrases, sparkling epigrams piercing wit and great wealth of illustration that the worth of a man did not consist in the chemical ingredients that entered into the composition of his body in water, salt, calcium and glue; in a glowing epitaph on a gilded tomb; in eloquent words glibly spoken; but in character, persistence righteous, love unselfish, thought and feeling universal, and in truth, the pearl of greatest price. God did not make man primarily for a business machine, nor as an animal to consume his energies on fleshly enjoyments; he was made a little lower than God and crowned with glory and honor that he might be godlike. The chief end of man's creation was conformity to God's likeness. God made man to be like Himself, to be one with Him in the essential elements of moral character. This is the summum bonum, the chief good. Man exists that he may obey God and be like Him. If this is the purpose for which God made man, when man approximates God in the chief elements of moral character, especially in the supreme attribute emphasized and illustrated in the sermon on the mount, impartial and universal love, he is fulfilling and realizing the end of his creation, the purpose God had in view when He made him, and is therefore perfect.

A HISTORY AND A QUESTION.

The great republican party has held its convention and named its men. Its mighty rival will soon do the same and the battle for political supremacy for another quadrennium will be on. The greatest of issues will not be an issue at all between these organizations. The reign of rum will continue.

A Historical Sketch.

The republican party has a history that furnishes good men some measure of encouragement. It met this year in the state where its career began. February 22, 1856, the party came into existence in Pittsburg. The convention there was really a mass meeting of those who were opposed to the extension of slavery. It was composed of most discordant elements. There were delegates of whig antecedents, who were, perhaps, in the majority, and of democratic antecedents. There were know-nothings, or North

Americans, and representatives of German turner organizations. There were free-soilers and abolitionists. The only idea held in common by all was opposition to the extension of slavery, and the only way possible for joint action was a platform of practically a single plank.

A Single Prevailing Purpose.

It was a stormy meeting. Francis P. Blair of Maryland, a close friend of Andrew Jackson and a free-soil democrat, presided. It was almost impossible to hold together the warring factions on the common issue. The whigs were protectionists, the democrats were free-traders, the know-nothings were opposed to the foreigners and the foreign citizens to the know-nothings, but they all hated slavery. The convention promised to break up in a row the first night, but the speech of David Ripley of New Jersey, called "the sawlog man," held them together. It was one of the occasions when a little humor works greater wonders than all the reason, logic and philosophy. The odd fish from "Jersey," with his stories and personal experiences, his uncouth gestures and Harumisms, quelled the storm and the convention laughed itself into good humor, and after a few stormy sessions planted itself on the single issue. The republican national convention met four months later in Philadelphia on the anniversary of the battle of Bunker Hill, but at the Pittsburg meeting the party was born.

The Voice of the People.

When the people come together after the same manner on the temperance issue there will be no question as to the result. There can be no doubt as to the power of the people. While the voice of the people is not always the voice of God, the voice of the people in this age governs. At a town meeting in Pennsylvania the question of license was to be decided. As the question was about to be put a miserable woman, wrinkled and gaunt, arose from one corner of the room and stretching out her arms, in a shrill voice cried: "Look! You all know me, or once did. You all know I was once mistress of the best farm in the township. You all know I had one of the best, the most devoted husbands. You all know I had five noble-hearted, industrious boys. Where are they now? Doctor, where are they now? You all know. They lie in a row, side by side, in yonder churchyard; all, every one, filling the drunkard's grave. They were all taught to believe that temperate drinking is safe—excess only is to be avoided—and they never acknowledged excess.

Ruinous Results of Moderate Drinking.

"But I saw the gradual change coming over my family and prospects with dismay and horror. I felt we were all to be overwhelmed in a common ruin. I tried to ward off the blow, to break the spell. I begged, I prayed, but the odds were against me." And with arms flung high, and tall form stretched to the utmost, and voice raised to an unearthly pitch, the woman cried: "I shall soon stand before the judgment seat of God. I shall meet you then, ye false guides, and be a witness against you all!" She spoke and vanished. "Shall license be granted for the sale of spirituous liquors?" asked the chairman. "No!" was the unanimous voice of the meeting.

The Responsibility Unavoidable.

Suppose the land over men felt their responsibility to helpless women and chil-

dren, widowed, orphaned, made homeless by this fearful wrong. Suppose the power of the good men and women of America, as they view the ruin wrought by men, were brought to bear practically, unitedly, seriously, aggressively, against the drink evil. Suppose the people should once assert themselves and say: "This shall no longer be!" Would the infernity of all infernities in this land stand for a day?

The Highest Appeal.

There is one power in this nation which is final—only one. There is one last, highest court of appeal. There is only one tribunal higher than the Supreme court of the United States. That power is the people. The Supreme court rendered the Dred Scott decision. The people arose in their reserved sovereignty and set aside the judgment of that august body. The people need only rise in their majesty and say to the rum power as to slavery, "Hold!" How soon will the warring factions in the ranks of temperance reformers come together as these men in Pittsburg and stand upon the one issue?

F. D. Power.

THE HOLY SPIRIT IN THE SERMON. (Concluded.)

Sermon Must Be God Made.

I do not wish to be misunderstood. To the extent that our sermons are not Spirit-filled they are not of God, and to the extent they are not gospel they are not Spirit-filled. Some men boast of being self-made. A self-made man is born of the dust, and decay will wrap him in Corruption's shroud of oblivion. No man is rightly made till he is God-made. So to the extent our sermons are not Spirit-filled they are ours and not God's, and though coined into words of matchless eloquence and spoken in tones of rhythmic pleading they must woo unheeded at the shrine of true devotion. A sermon not God-made and Spirit-filled is not fit to deliver to dying men. Any Christian preacher who himself is filled with the Spirit will give a Spirit-filled message. The preacher's message should be born of surrender and struggle, and in every sermon he should be able to say, as did the early church in Acts 15:28, "It seemed good to the Holy Spirit and to us" that this should be said, and he who would drown the harmony of the Holy Spirit with the din and clamor of the "US" will never deliver a Spirit-filled sermon.

Spirit Must Reign in the Heart.

Learning, clothes, salary, genius, can never with profit be substituted for the Spirit's abiding, and it is the maddest kind of folly to try to make the substitution. Not one word in the blessed book to indicate that the Holy Spirit was to either leave the world or the Gospel or the people of God. He is to be a regnant power in every preacher's heart and message. It is still appropriate to ask, "Have ye received the Holy Spirit since ye believed?" and if "love, joy, peace," are the fruits, I fear many have not received Him. "He that believeth on me as the Scripture saith, out of his belly shall flow rivers of water. But this spake He of the Spirit which they that believe on Him should receive, for the Holy Ghost not yet given because Jesus not glorified." This sentence from the Word of God does not mean that the Holy Ghost had not been in the world before, for that would make the story self-contradictory. But in some way not yet realized when Christ took

His place at the right hand of God the Holy Spirit took His place amongst believers, and on the day of Pentecost a new experience was enjoyed by the believers. The dispensation of the Spirit began at Pentecost and will close at Christ's second coming.

The Test of the Sermon.

It may be well to pause here and enumerate some unmistakable means of knowing whether a sermon has in it the Holy Spirit. First, it must harmonize with the gospel, for if "we or angels from heaven preach any other gospel than that we have preached unto let him be accursed." So says Paul. Hence I have a right to deny that the most powerful sermons are Spirit-filled if they are out of harmony with the gospel. In the application of this test I am readily convinced that there is much sentimentalism about Spirit-filled sermons. To make the test more emphatic let me particularize. A Spirit-filled church would wear a Spirit-given name and practice Spirit-given ordinances, and, however great the claims, the sermon that does not lead up to this is not Spirit-filled. The late and much beloved A. J. Gordon says, "If the church is the bride of Christ, the bride must have the same name as the bridegroom. If the church is the body of Christ she must have the same as her head. It would be strange if my head and body should bear different names. In some comments on the passage, 'The disciples were called Christians first at Antioch,' it is held that this name was given in derision. I think not. If you study the use of the Greek word 'called' you will conclude they were divinely called Christians. God gave them that name. James speaks about rich men oppressing you and blaspheming that 'beautiful name by which you are called.' (Brethren, here are some thoughts we can add to our sermons on the name, or have we gone by the time when we feel we need to preach on that sacred name and its uses?) Has it not almost become a 'fad' to use certain prettily coined phrases without stopping to think what they mean? One thing is sure, the Holy Spirit is in the gospel and would it not be more practical for us to re-read the Bible more closely to be sure we preach the gospel and the words we then speak will be filled with the Spirit, 'for the words I speak unto you they are Spirit and they are life,' and he who takes up the newest 'fad,' the youngest and yet most faithless child of all, that it is better to have Christ than the gospel, may create an occasional sensation, but in his iconoclastic fires he has burned the bridge that leads to Christ and must himself perish.

No anti-missionary sermon is a Spirit-filled sermon. Not to say so would be to make Himself contradictory and array Him against Himself. For was not His voice most eloquent when pleading for world-wide conquest?

Cooperative Agencies in Conversion.

Regardless of the sneer of rationalism and the charge of mysticism I am still ready to affirm that back of every conversion there must be the preacher, the message and the Holy Spirit. I raise no voice, therefore, against the need and power of a Spirit-filled sermon. Rather would I magnify the need. The sermon with the Holy Spirit in it never cries against "the letter of the law," meaning

by the "letter of the law" God's word. Spirit to belittle the Word than you could induce the Word to belittle Him. They are both integral parts of the same great plan. Not long ago I heard a wild-eyed, long-haired Pharisaical fanatic say that our preachers were behind the time and not spiritual enough, because they adhered too strictly to the Word. I then resented it as an insult and have since had no cause to change my mind. All honor to the man who in depths of faith preaches the gospel as his part of the partnership work in saving men and with that unconquerable faith leaves the Holy Spirit free to work as he will.

M. E. Harlan.

CIVIC PROBLEMS.

Mal-administration in Cuba.

The problem of civil administration is one of the most difficult and perplexing with which our government has had to deal. An immense sum of money is annually expended in salaries to men who do very little more than verify the work of other men and thus place a check upon them. Civil service reform has largely decreased both the incentive and the opportunity to defraud the nation. The spoils system was and is irredeemably bad, yet in some measure the so-called practical politicians force it upon the country. Reward for party service rather than personal integrity and fitness for office appears to be the controlling feature in many of the appointments to places created since the Spanish-American war. It is very strange that often men of inferior ability and worse morals wield the strongest influence and are supported by men of unquestioned character. We do not seem to have realized that "public offices are a public trust, to be held and administered with the same exact justice and the same conscientious regard for the responsibilities involved as are required in the execution of private trusts." In forming the scheme of government for Cuba during the military occupation too much was sought to be gained by placing the offices in the hands of partisans. It was done honestly but no doubt to advance party interests. The abuse of the power conferred has greatly humiliated our people. The excesses could not have existed much longer without discovery at Havana, but the credit of unearthing the frauds is doubtless due to a quiet, unassuming clerk drawing a small salary in the war department in this city who called the attention of his superiors to the apparent irregularities in the postal accounts. The disgrace has assumed a national character, and those who are responsible for it should be punished so severely that others will not dare to commit such offenses.

It is now charged that the courts in Cuba are corrupt and are willing to sell and do sell their judgments for gold. The sense of justice is shocked, but the principle is not very different from that which controls some American courts when judgments are given for partisan purposes or for the advancement of particular interests. For the most part our judges are men of sterling integrity, but some are unworthy of the confidence which has been reposed in them. Chief Justice Mansfield said, "We are to say what we take the law to be; if we do not speak our real opinions, we prevaricate with God, and our own consciences." Burke expressed it differently: "Judges are guided and governed by the eternal laws of justice, to

which we all are subject. We may bite our chains, if we will; but we shall be made to know ourselves and be taught that man is born to be governed by law; and he that will substitute will in the place of it is an enemy to God."

It is neither strange nor illogical that corruption and vice should follow in the wake of war. The banishment of Spanish cruelty forever was but the first step in securing justice and happiness for the people of Cuba. The acts of generosity and sacrifice on the field of battle should pale before the splendor of the achievements of those engaged in the arts of peace. "As the cedars of Lebanon are higher than the grass of the valley; as the heavens are higher than the earth; as man is higher than the beasts of the field; as the angels are higher than man; as he that ruleth his spirit is higher than he that taketh a city; so are the virtues and victories of peace higher than the virtues and victories of war."

Washington, D. C. Andrew Wilson.

THE DRAKE COMMENCEMENT.

The nineteenth annual commencement of Drake University is of course claimed to be the greatest in its history. It is a pardonable optimism that always wants to assure itself that there is progress. There was no sign of a boom, there was no big talk, and there was no begging. Enthusiasm there was, nothing but that could bring more than a hundred alumni back to alma mater, but the enthusiasm was deep rather than demonstrative. It was a dignified, able and impressive series of entertainments calculated to give the most fastidious alumnus a feeling of pride and self-respect.

The new auditorium is a noble hall designed to seat 1,500 and had 1,300 seats available for the commencement exercises, without counting the room on the large stage. The junior class of the college gave the first entertainment to a crowded house on Thursday evening and made enough money to pay for a handsome curtain and canopy for the stage. On Friday night the largest audience of the series gathered to enjoy the senior class exhibition of the College of Oratory. Dean Ott has made a fine reputation for his department in University place as well as abroad and his recitals are always well attended. Eleven received diplomas.

Sunday, June 10th, at 3 p. m., a large audience gathered to hear the baccalaureate sermon. It was a memorable occasion, the music by the large university chorus was a fitting prelude to the eloquent address of Bro. Geo. H. Combs of Kansas City. Few in the audience had heard him before but they will not forget the noble nature that revealed itself in so many phases, stimulating all that was best in that choice assembly of young lives. The Bible College had charge of the evening services.

Monday evening was given over to normal department and contrary to the custom that has prevailed the past few years, the graduates selected speakers from their own number. The University Glee Club was heard for the first time and altogether the program was entirely satisfactory.

Tuesday evening the auditorium was again crowded to hear the commencement of the program of the College of Music. There were but two graduates,

but the program was none the less elaborate and enjoyable. Wednesday morning at 10 a. m., the formal dedication of the auditorium took place. The chief speaker of the day was Col. C. G. Saunders of the class of '86, an eminent lawyer from Council Bluffs. His address was largely historical and the steady progress from the beginning was portrayed with the joy of a loyal alumnus. The usual ceremonies were observed, Gov. Drake presenting the keys in the impressive manner that is possible only to the man who makes such a generous gift. He said it was a pleasure to give, that he was giving to the institution all that it was wise for any one man to give in his circumstances. A university needed many helpers and must have gifts from many sympathetic friends. Drake University had reached a point where large resources were necessary.

J. B. Burton, treasurer of the university, responded to Gov. Drake and also remembered the generous gift of R. C. Stevenson of Iowa City, who, in addition to a donation of \$1,000 toward the indebtedness had given \$2,500 to build the gallery in the auditorium. The audience rose to their feet to give the donors the Chautauqua salute.

The president of the senior class of the college, Bro. C. E. Pile, came forward at this moment to present to the university a large plaster cast of Diana the Huntress. The replica is full size and adds much to the beauty of the hall.

The wives of the deans prepared a lunch for the members of the board and at 2 p. m. the board assembled in annual session.

Wednesday night the senior class of the college gave the annual entertainment, fully meeting the high expectations of their friends, and Thursday morning the commencement exercises were on. The speaker of the day was Dr. Hinsdale of the University of Michigan. His address on the "Philosophy of Modern Educational Progress" would have been highly creditable in any university in the land. It was a profound discussion of the theme by a man able to command the fruits of a lifetime of study and research.

Degrees were conferred upon all the graduates of the week, fifty in all. The law and medical students had their commencement exercises some weeks before. The degree of doctor of laws was also conferred upon Geo. H. Combs and C. G. Saunders. The president of the board, Gov. Drake, conferred degrees.

The chancellor, on behalf of the university, presented E. E. Lowe of the senior class with the sixteen-pound hammer with which he had won honors in athletics.

It was at the close of this service that Gov. Drake announced the gift of \$25,000 by Edwin J. and Mary Toof for the establishment of a chair in the Bible College. This gift added to the \$125,000 good endowment makes \$150,000. The governor will give \$25,000 toward raising another \$100,000 to make the total endowment a quarter of a million by next June.

The alumni banquet at the Savery at night was a success in every way and made the appropriate ending to commencement week. The alumni are determined to complete their effort to add \$25,000 to the endowment.

Wm. Bayard Craig.

BRIEFS AND PERSONALS.

B. F. Hall has resigned the work at Nevada, Mo.

W. H. Zenor enters upon the work at Dallas, Iowa.

C. Durant Jones has taken the work at Cromwell, Iowa.

J. E. Davis had four additions at Perlin, O., June 10th.

P. H. Green moves from Russell, Iowa, to Oakland, same state.

H. A. Northcutt had five confessions at Kirksville, Mo., June 10.

Frank E. Baren had three baptisms at Manning, Iowa, June 10th.

J. D. Waters began a meeting at Midletown, N. C., last Sunday.

E. L. Coons had four confessions at Mt. Pleasant, Iowa, June 10th.

C. P. Williamson reports twelve additions at Atlanta, Ga., June 10th.

A. M. Haggard dedicated the new church at Waterloo, Iowa, June 24th.

Merritt Owens reports ten additions to the church at Fairfield, N. C., last week.

J. W. Ellis has taken the presidency of Central Christian College of Albany, Mo.

J. W. Parker has resigned at Rutland, Ill., and accepted the work at Stanford, Ill.

W. H. Matlock preached at the South Broadway Church of Denver last Sunday.

D. W. Misener has taken the work at Ottumwa, Iowa, recently vacated by N. G. Brown.

The Fifth district convention of Kansas will be held at Washington July 31-Aug. 2.

J. D. Greer is holding a meeting at Kahoka, Ohio. Five additions at last report.

Daniel E. Motley, state evangelist of North Carolina, preached last Sunday at Wilson.

W. H. Arnold has entered upon the pastorate at Squirrel Hill and Blanksville, Pa.

S. J. Carter of Rock Rapids, Iowa, enters upon the pastorate at Olin, Iowa, July 1st.

The meeting at Paducah, Ky., held by H. L. Calhoun, closed May 26th with fifty additions.

W. P. Shamhart is preparing to erect a new \$20,000 church building at Champaign, Ill.

G. A. Gist of Columbus City, Iowa, reports one confession June 10th and two June 13th.

S. W. Nay recently closed a six days' meeting at Longton, Kan., with twenty-two additions.

F. A. Norton of Niagara Falls will assume charge of the church at Irvington, Ind., September 1.

Mark Collins began a meeting last Sunday at Paynes Depot, Ky., where S. R. Buchanan is pastor.

Frank H. Marshall of Add-Ran University will spend the summer months in University of Chicago.

B. S. Denny conducted the dedicatory services of the new church at Guthrie Center, Iowa, June 24th.

Bro. E. M. Todd of England sends greetings. Our readers will be pleased to read his letter in our next issue.

Miss Maude Plunkett of Bloomington, Ind., will go to China and G. W. Brown and wife go to India this fall.

The wedding of Rev. Benjamin Huron Melton and Miss Eva Kinsey of Wilson,

N. C., is announced to occur July 3. The Century extends best wishes and congratulations.

Nelson G. Brown has accepted the call to serve the church at Burlington, Iowa, and enters upon the work at once.

C. M. Keene has accepted a call to the pastorate of the church at Nelsonville, O., and began work there June 24th.

The annual convention of the Disciples of Christ in the Valley of Virginia will be held at Saumsville August 16-20.

For the Tribune Home, Baltimore, Geo. W. Miley, Woodstock, Va., 75 cents; Miss Addie Simcoe, Baltimore, 50 cents.

H. F. MacLane reports four added last week at Toledo, and W. B. Slater reports four additions at Greenville, Ohio.

Solomon Metzler reports one confession at Marietta, and Frank Faust baptized two at Sugartree Ridge, Ohio, June 10.

Prof. Sherman Kirk of Drake University will preach for the church at Leighton, Iowa, during the summer vacation.

Evangelists Wilson and Huston are in a meeting at Washington C. H., Ohio, with twenty-five additions at last report.

A preacher is wanted at Radcliff, Ohio, for half time. The other half may be occupied near by. Address, G. W. Sisson.

President E. V. Zollars conducted the dedicatory exercises at the new church building at Barnesville, Ohio, on June 3.

A. B. Phillips, pastor of the First Church of Augusta, Ga., dedicated the Christian chapel at Gifford, S. C., May 27.

A new church has been organized at Williamsport, Pa., to be known as the Second Church of Christ of Williamsport.

W. P. Aylesworth, president of Cotner University, will sail June 30th for Europe, where he will spend the summer months.

Hugh Morrison has resigned the work at Waukeet and will preach for the church at Eldora, Iowa, during the summer.

Edward McKinney, 35 Park place, Detroit, Mich., singing evangelist, is at liberty for engagements during July and August.

F. E. Hagin and wife and C. S. Weaver and wife will start for Japan in September under the direction of the Foreign Society.

Any church desiring a pastor can be put into correspondence by addressing G. P. Rutledge, 785 Preston street, Philadelphia, Pa.

The new church at Sullivan, Ill., where E. M. Brickert is pastor, will be dedicated July 22, by Z. T. Sweeney. It will contain a pipe organ.

Comparing the receipts for Foreign Missions for the week ending June 21st, with the corresponding time last year, shows a gain of \$1,053.78.

Dr. B. A. Jenkins, president of the University of Indianapolis, has accepted a call to the pastorate of the Richmond Avenue Church, Buffalo, N. Y.

The churches in Washington, D. C., have been having many additions to their membership recently. On a recent Sunday there were fourteen members added.

Mrs. Matilda Dodd of Jefferson, Iowa, recently made a contribution to the cause of Iowa state missions in the form of a deed to a house and lot in her home town.

The church at Plainview, Neb., desires to employ a pastor for half time. This

is said to be a very good field. Parties interested should correspond with W. F. Hollingsworth, Memphis, Neb.

We are authorized to announce that the results of the Hiram College Jubilee Endowment movement would approximate \$230,000. This is very encouraging to Hiram. We rejoice with them in their good fortune.

The church at Volga City, Iowa, recently made, through the F. C. M. S., the very liberal offering of \$150 to the famine sufferers of India. This is creditable and might well be imitated by many larger churches.

The annual meeting of the Grand River district, Missouri, comprising the counties of Caldwell, Livingston, Davies, Harrison, Grundy and Mercer, will be held at Jamesport July 16-18. A good program is prepared. Entertainment free.

The following note from Bro. Young, dated Abbotsford, June 15, just arrived: "I reach London tomorrow. Am well but tired. Having a delightful time. Learning 'heaps' of things. C. A. Y." We will have a letter in next week's paper from him.

Some uneasiness has been felt for the welfare of our missionaries in China during the present trouble there. We are informed that the seat of the trouble is far removed from our mission points and that the missionaries are in no immediate danger.

The annual reunion of the churches of Christ of Henderson, Hancock, Warren and McDonough counties, Illinois, will be held at the old Bedford Church beginning Thursday, June 28, 1900. Addresses by D. E. Hughes, C. A. Burton and Bro. Buckner.

We are sorry to learn of the death of Mrs. Bettie T. Henley, which occurred while on a visit to her daughter, Mrs. Ellyson, in Danville, Va. The body was sent to her former home in King and Queen county, Virginia, and interred at Hillsboro on June 15.

The Children's day exercises at Somerset, Va., were very interesting. The offering was \$16 and the apportionment was \$5. The church was decorated with flowers and a large crowd was present. Also at Hyattstown, Md., the children had a good day. The collection was \$7.18.

In a letter from E. L. Kelland, Newark, N. J., we are glad to learn that the outlook for the establishment of a work there is good. The home board will support a pastor there and the likelihood is that the church extension board will buy a lot for the building. It is a good field for work.

The following communication from one of our brethren may be of interest to some of our readers: "Dear Christian Century: Please say in your excellent paper that there is an opening for an independent newspaper in a town of 800 population. A member of the Christian Church is desired. Address P. O. Box 49, Cumberland, Iowa."

The Third Christian Church, Philadelphia, Pa., G. P. Rutledge, pastor, held a reception last Thursday, the 21st for those members who have taken membership with that church since January 1st. The number of new members was 77. Jno. Hawk recently preached at one service for the Third Church saints. Their children's day offering was \$274.

F. W. Troy of Brooklyn, N. Y., has located with the Rappahannock and Smyrna churches in Tidewater, Va., and

they are greatly pleased with his ministerial labors. These are among the best churches in that state and they have a good man to lead them into larger usefulness. Bro. Troy worked his way to the position of the Disciples, having been formerly a Baptist. He was one of the leaders in the work in Australia and was afterwards an active worker in England. He has only been in America a few years and his only pastorate was in Brooklyn.

M. D. Baumer, pastor of the church at Thurman, Iowa, writes as follows: "We have had a hard storm all through this neighborhood destroying crops, etc., and bringing destitution to some of our members. May I appeal for help to your readers? One of our brethren is eighty years old and has lost all he has to depend on. I will gladly receipt through your columns for whatever I receive. We have all been damaged more or less and therefore cannot help those who need it." Here is an opportunity to apply the principles of the religion we profess. It is our duty to aid our brethren who through misfortune have come to want.

Bro. R. H. Barnes of Raritan, Ill., writes: "Our church people have been using Christian Melodies for some time and like the book better and better as they get acquainted with it. They have three other good singing books, but have discarded all and use the 'Melodies' exclusively." This is the common experience of churches that have tried these books. One notable thing about them, the best musicians give them the highest praise. We have just shipped 300 to Bro. E. T. Nesbit of California, who writes as follows: "My wife and I have gone carefully through Christian Melodies and critically compared it with other books of the same size. It is vastly superior. The old songs are a splendid selection. There are a number of choice Sunday school songs and an unusual proportion of fine solos and duets. You have the best music book of its size and price we have seen." Bro. Nesbit is a fine musician, having made it a careful study for many years. His wife is also an accomplished musical artist. For a number of years she was in charge of the musical department of Drake University. Such an unqualified recommendation from those so competent to judge should have great weight.

BUTLER COMMENCEMENT.

Commencement exercises of Butler College were held Thursday morning, June 21st, in the college chapel, which was crowded. The address was given by Dr. Andrew S. Draper, LL.D., president of the University of Illinois, on "The Scientific Advance." After the address Burris A. Jenkins, president of the University of Indianapolis, presented the diplomas. There were twenty-two candidates for the degree of bachelor of arts and three for the degree of master of arts. The diploma of Chicago University, which is bestowed on the member of the Butler graduating class having sustained the highest average rank during the college course, was presented to Miss May Griggs by President Scot Butler. The fellowships, yielding free tuition for one year at the University of Chicago to the three members of the graduating class designated by the college were granted to Mr. Emsley Wright Johnson, Miss Mary Charlotte Graham and Miss Grace Gookin.

BIBLE SCHOOL.

JESUS THE BREAD OF LIFE.*

This lesson is crowded upon the Master the morning after the day in which he fed the five thousand and the night in which he stilled the tempest. In the one he demonstrated his ability to provide for the body, in the other his power to preserve life and command the elements of nature for the safety of His disciples. In today's lesson He aims to bring home to the multitude His purpose of feeding and preserving the spirits of men. The Gospel of Jesus is for the entire man. The church too often neglects the temporal needs through which spiritual interests may be reached.

Seeking the Lord

through carnal desires is never rewarded by the Savior. Many of the multitude remained on the eastern shore of the Sea of Galilee all night and in the morning looked for Jesus expecting their breakfast. They had seen the disciples depart in the boat without Him. They knew He had gone alone into the mountain and expected His return. Like all who seek the Lord improperly, they were doomed to disappointment. Boats had now arrived and they got into them and came to Capernum seeking Jesus.

Selfishness Rebuked.

Selfishness has always been the sin of the multitude. It was this selfishness that John aimed at when he demanded they should share with the poor. There is an unselfishness manifested here that results in the eternal self interest of the seeker. Jesus rebukes that spirit of seeking only the loaves and fishes, losing sight of the fact that the miracle was but God's seal on His ministry. Though Jesus was moved with compassion to exercise His miraculous power, He never worked a miracle for physical necessities alone, much less to satisfy curiosity.

Meat That Abideth.

While they had been filled the evening before, the demands of nature recurred and they were as hungry as ever. "They who hunger and thirst after righteousness shall be filled." Natural desires can never be permanently satisfied. The Heavenly Father had fed Israel for forty years with manna but each recurring day brought its need. Jesus said to them the "true bread"—that by which all things consist—"is He that cometh down from Heaven." He commands them to labor for that which abideth unto eternal life. What an exhortation to this "commercial age" in which we live! They like the woman of Samaria, did not understand this to be the Christ Himself and His spirit, but some talisman's substance which would bestow everlasting life.

The Work of God.

"Is that ye believe in Him whom He hath sent." Eternal life is not attained by doing any particular moral thing, but by that faith which accepts Christ as the inspiration of all righteousness; that life which is sustained by His strength. The miracle of feeding only prolonged their life. Jesus giveth life eternal, for He said, "I am the bread of life; he that cometh to Me shall not hunger and he that believeth on Me shall never thirst." Though they had seen Him they believed not, and in their blinding selfishness demanded a sign.

The Will of God.

"God is not willing that any should

*John 6: 22-40. July 8.

perish but that all should come to repentance. It is the will of God that those who come to His Son believing on Him should in no wise be cast out, but should have eternal life and by the strength of the bread of life be raised up at the last day. As the manna was an assurance to the Jews of the final giving of the Christ, so His resurrection is an assurance that by the same spirit we shall be raised in His likeness. W. B. Taylor.

CHRISTIAN ENDEAVOR.

The Power of Small Things.*

The tiniest dewdrop clinging to a grass blade reflects the sun as perfectly as does humble lives the image of God is found as perfectly fashioned as in the mighty among men.

The Exactness of Rectitude.

A pharmacist, who with nice exactness was seeking a perfect balance between his delicate scales, was accused of niggardliness by his patron. He replied, If the great ocean. So in some of the small, he gave less than the exact amount required the prescription would be worthless; if he gave a hair's weight more, so powerful was the drug it would cause the patient's death. We all shall be weighed in delicate balances on the judgment day. The nonperformance of one of the smallest duties may turn the scales adversely and the record be "found wanting." Or the addition of one misdemeanor to our load of guilt may make the accumulation heavier than the grace of God can justly bestow upon us and will counterbalance and we become a castaway. Thus in the smallest sin of omission or commission there is a power that may banish us forever from the presence of God and the angels.

Faithfulness the Test.

There is something in the well-doing of the humblest task that gives it fellowship with the noblest works of God, who doeth all things well. Thus there is a real enablement that can be conferred upon us by faithful attendance upon small things. "Honor and fame from no condition rise; Act well thy part—therein the honor lies."

The Mite Multiplied.

The widow's mites were small indeed, but she gave with all her might, and her small offerings and the encomium pronounced upon her by the Lord have been the inspiration that has brought untold millions into the Lord's treasury through succeeding ages. Those mites have built temples, fed hungry hosts and preached the Gospel to all nations.

Enrichment Through Sacrifice.

Five loaves and two fishes were indeed small provision for the multitudes that followed Jesus into the wilderness, but under the process of divine multiplication they sufficed for all. And the fragments that remained were greater than the original stock, and the lad that freely gave all was enriched by his sacrifice, and while beholding his increased stores felt it is more blessed to give than to receive. Likewise our small endowments seem very inadequate for the world's needs, but as soon as they are dedicated to God He begins multiplying them and they suffice for blessing the world far beyond our most ambitious thoughts. Then the mere almonership of these conse-

crated talents enrich us far beyond the value of our original treasures.

Mighty Through Righteousness.

A shepherd's rod is a most unpretentious scepter. Pitchers and lamps seem like very ineffective accoutrements for a warfare against a powerful and warlike nation. One would hardly expect to win renown with a needle. And yet with such a scepter wielded in the name of God, Moses led five million slaves out from bondage to the mightiest monarch of his day into liberty, and disciplined them for national independence and glory. With pitchers, lamps and trumpets manipulated in God's way Gideon routed the Midianites and gave his nation peace. And Dorcas, sewing coats for the poor, did at the same time sew for herself white robes of righteousness and immortality.

From these recollections of omnipotent trifles we conclude that the power of small things lies in their being supplemented with God's power. We further are led to believe that God and the smallest of this world's small things can overcome the mighty.

A Marvelous Growth.

The earthly beginnings of the kingdom of heaven, i. e., the church, were small as a grain of mustard seed. But they have grown with unparalleled rapidity, and now the nations of earth are resting in its gracious shade. From smallness it has been made mighty because divine life was in that small beginning. The divinity within us may be small, but let us not be disheartened. It will develop through the years until carnality shall have been overcome by a spirituality whose fitting place is in heaven, where world without end we shall praise God that, though our endowment was small, nevertheless, we had life from above. Geo. L. Snively.

Jacksonville, Ill.

FIELD NOTES.

ILLINOIS.

Atlanta, June 18, 1900.—We raised \$30 on the first Sunday in May for Home Missions. Our offering on Children's day was about \$20. The work here is in a prosperous condition.—W. R. Jinnett.

Knoxville, June 18.—Two more confessions last night at our regular services. Both young men. The pastor and his wife were happily surprised on last Thursday evening when the congregation presented them a beautiful set of dishes and table.—J. T. Stovers.

Atwood, June 18.—"The Mathes fund full." We have enough money to save the home of old J. C. Mathes of Atwood, Ill. The church here desires to express thanks for the prompt and liberal aid received. Let us all rejoice together in the good work done.—A. H. Harrell, Pastor.

Atlanta, June 19, 1900.—To the Church Correspondents of Logan County, Ill.: Blanks for reports of your church work will soon be mailed and it is hoped that the correspondents of each church will at once make reports to the district secretary, Paul H. Castle, of Virden, Ill.—W. R. Jinnett, Secretary for Logan County.

Girard, June 19.—Two obeyed the Gospel here recently. Our mission point at Nillwood is prospering. Organized an Endeavor Society there lately. The Girard Church will begin the erection of a

new building in a few days to cost complete about \$4,000. This is made possible by the liberality of Brethren Hamilton, C. H. and J. M. Metcalf, who are foremost in the Lord's work. The church here withdrew its fellowship on last Lord's day from a member who violated his pledge and instruction at the polls on licensing the saloons by the city council to which he was elected by the temperance people. The writer expects to be in Chicago University this summer.—Edward O. Sharpe.

IOWA.

Minburn, June 18.—Sunday, June 17—Children's day—was observed in the Fairview Church of Christ. The church was filled to overflowing with attentive listeners. The occasion was a joyous one and long to be remembered. The "Silver Bell" program has been very popular and its author is highly commended. When the jug was broken and the collection taken the receipts amounted to \$15.80.

KANSAS.

Clay Center, June 18.—Our Children's day program, rendered yesterday, was highly appreciated by a large audience. A good contribution was taken for Foreign Missions.

The writer visited Abilene last week and delivered two lectures. The church is progressing. They have called Bro. Thomas, a worthy young man, to preach for them full time.

Supt. W. S. Lowe says: "The district meeting at Glen Eeder was well attended and a great success as well."—J. M. Harris.

NEBRASKA.

Aurora, June 18, 1900.—Baptized six at Giltner Lord's day and two at Trumbull this month. Eight at these two points this month. Both churches in good trim. Trumbull raised \$20 on Children's day.—A. W. Harney.

Blair, June 19, 1900.—Our meeting is going fine, three additions to date; fine audiences. Great interest is manifested by every one. This is Bro. Atwood's second meeting and we hope to make it even greater than the first. Blair has never had such rousing song service as are conducted by Sister Atwood. Meeting four days old. Pray for us.—J. S. Beem.

NORTH CAROLINA.

Winston, June 22.—We baptized two on last Wednesday night. This makes nineteen additions here since November 1st, 1899. Most of them have been from the Sunday school. Compared with other churches in this section this congregation is doing good work. But it is possible for us to do more and by the help of the Lord we expect to go forward to greater things. The church is burdened with a heavy debt, which the members are struggling hard to pay off. Notwithstanding all offerings for missions are taken. W. G. Walters.

VIRGINIA.

Nashville.—Since my last letter to The Tribune have thirteen additions to report, five at Evergreen, seven at White Rock, and one at Stony Creek. We have a good Sunday school at each of these places and things are moving along well.—J. R. Fitzgerald.

*Mark 4: 30-32. July 8.

CORRESPONDENCE

BLUE GRASS CLIPPINGS.

Carlisle is the place.

Aug. 21-23 is the date.

The state convention is the event.

It is reported that the two churches at Newport will soon consolidate.

W. M. Morris of Nepton has accepted a call for half time at Tilton, Nicholas county.

State Evangelist H. W. Elliott reports \$393.09 received during May for Kentucky missions.

C. K. Marshall preached the baccalaureate sermon at Ogden college, Bowling Green, this year.

The evangelists working under the auspices of the K. C. M. S. reported 109 additions for the month of May.

The meeting at Earlinton closed with fifteen additions. C. K. Marshall of Bowling Green did the preaching.

Prof. Chas. Louis Lora of Lexington is on the program for an address at the Hiram college jubilee next week.

Evangelist J. V. Updike, with Prof. H. A. Easton as leader of music, recently closed a short meeting at Calhoun, with twenty-four additions.

H. L. Calhoun assisted S. T. Fowler in a good meeting at Murray, Calloway county, which resulted in twenty additions. He is now in a meeting at Paducah.

The meetings at Old Union, Fayette county, and New Union, Woodford county, are still in progress at this writing. Jno. S. Shouse is doing the preaching at the former and Mark Collis at the latter place.

A new church building will soon be erected at Milldale, near Covington. Geo. A. Miller of Covington and H. C. Bowen of Bellevue now have charge of the work at this point.

Miss Helen Gould, whose gifts to charity have made her known the world over, attended the commencement exercises of Berea college, Madison county, last week. She has been a liberal contributor to the endowment fund of this institution.

The auditorium of the church at Carlisle was occupied Sunday for the first time since its rejuvenation. The same song was sung at the opening as ten years ago, when the new church was dedicated. The state convention will be held with this congregation in August. F. M. Tindler is the popular minister.

Prof. A. Fairhurst is acting as supply for the Berea Church, Fayette county, during the absence of the minister, President Hagerman, in Europe.

C. M. Hughes, the singing evangelist of Lexington, is assisting the minister, D. A. Brindle in a tent meeting at Spray, N. C.

Prof. A. R. Milligan was continued as acting president of Kentucky University for next year by the Board of Curators last week. Bro. M. is a man of scholarly attainments, of fine executive ability and has given splendid satisfaction in this position during the past year and his retention was a wise thing and will meet with the hearty approval not only of the student body, but of the friends of the institution.

Yutaka Minakuchi, the young Japanese student of the Bible College, is now on a lecturing tour of Virginia and North Carolina. We take great pleasure in commending him to the churches in those states. He is a talented young man, and his lecture is not only very interesting but very instructive.

George Darvin and wife of Frankfort, are on a short visit to Virginia Beach.

I. J. Spencer and W. H. Cassut of Lexington were elected curators of Kentucky University at the meeting of the board last week.

The honorary A. M. degree was conferred by Kentucky University last week on J. B. Jones, '73, of Fulton, Mo.; W. S. Jones, '73, of Memphis; C. P. Williamson, '76, of Atlanta, Ga., and J. O. McReynolds, '90, of Dallas, Texas.

We understand that W. J. Shelburne, who graduated last week from the College of the Bible, has been elected state evangelist of Virginia. We congratulate the Virginia brotherhood upon being able to secure his services.

J. M. Rash of Winchester closed a ten days' meeting last week in Beattyville with seven additions.

J. C. Calder and wife of Owenton, are now on a visit to the parents of the former at Excelsior Springs, Mo. He recently closed a short meeting at Swen Owen, Owen county, with five additions.

R. B. Neal, of Grayson, our "Mormon fighter," is taking a very active part in the temperance fight in Carter county. He is the founder of the "Blue Ribbon Brigade"—a temperance organization in that section.

A church has just been organized by W. R. Lloyd of Richmond, at Disputanta, Rockcastle county, with twenty-one members. H. J. Derthick has been called to serve them for half time.

I. H. Teel of Earlinton has accepted a call to the Tenth Street Church, Paducah and will begin work on July 1st.

The new church building at Dry Ridge, Grant county, will be dedicated July 29th and B. F. Cato is the minister.

J. B. Yager of Somerset, recently closed a meeting at Macedonia, Pulaski county, with twenty-two added.

KENTUCKY UNIVERSITY COMMENCEMENT

The commencement exercises of Kentucky University and the College of the Bible, were held in Lexington last week. They were well attended and of a very interesting nature. The following is a list of the graduates:

College of the Bible: W. S. Cash, L. D. Anderson, A. L. Clinkinbeard, J. H. Coil, R. B. Givend, of Missouri; W. J. Shelburne and B. W. Bass of Virginia; W. S. Buchanan, B. F. Cato and M. G. Long of Indiana; J. J. Castleberry and J. D. Powell of Tennessee; J. W. Gates of Nova Scotia; Herbert Martin, P. E. Island; B. W. Huntsman, Australia; J. M. Alexander, C. E. French, J. W. Hagin, H. C. Runyan, H. S. Snyder, R. M. Talbert, O. L. Trahern and R. W. Wallace of Kentucky, and F. W. Sumner of Illinois. Total, 24.

Kentucky University: A. L. Clinkinbeard and W. R. Berry of Missouri; M. A. Comack, J. R. Meek, G. J. Stoll, O. L. Trahern, C. A. Vance, Buckner Woodford, J. D. Maguire and Miss Mary Fairhurst of Kentucky; G. C. Heckel of Illinois; Geo. Manifold of New Zealand; R. E. Stevenson of P. E. Island; Miss Mary Allison of Indiana and R. A. Collins of Mississippi. Total, 15.

Midway, Ky.

Geo. W. Kemper.

If You Lack Energy.

Take Horsford's Acid Phosphate.

It vitalizes the nerves, helps digestion, and relieves fatigue so common in mid-summer.

WISCONSIN NOTES.

Monroe sent \$12 for home missions this year and \$24 for the India famine sufferers. H. G. Bennett, a Monroe boy, graduated from Eureka College this June and locates at Carbondale, Ill. Z. T. Sweeney is to lecture July 12th at Monroe on the subject of "The Golden Age."

H. F. Barstow held a two weeks' meeting at his old home, Werley, with two confessions.

A. W. Bloom preaches every other Sunday afternoon at Sablin. The Sunday school there has been revived and interest is good.

The district convention June 7-10 at West Lima was a marked success. It was almost exclusively a home talent convention, only one speaker from outside the state being present. The preachers were D. N. Wetzel and E. R. Russell of Richland Center, G. C. Johnson of Lynxville, O. M. Johnson of Central City, Ia., A. W. Bloom, Bloom City, and C. G. McNeill, Milwaukee.

Perhaps Orrie Carter of Sextonville should be included in the preacher's list, as he is preparing for the ministry and his essay on "The Church and Missions" was a good sermon.

Essays by Mrs. A. S. Kerr, Mrs. M. J. Lepley and Mrs. A. W. Bloom were on timely topics and elicited interesting discussions of their subjects.

The enthusiasm of the convention was such that it was deemed advisable to continue for a week with evangelistic services each evening. So E. R. Russell remained to assist Pastor Bloom in that work.

The new officers are: President, D. N. Wetzel; vice president, F. R. Pease of Lynxville; secretary, T. K. Gray of Sugar Grove; treasurer, E. M. Pease, Richland Center.

The program committee will be T. K. Gray, D. N. Wetzel and Mrs. E. M. Pease.

The next convention will be held at Lynxville.

Much of the success of this convention is due to the efficiency of the secretary, Dr. B. A. Cole, who also had chief charge of the program and the chairman of the committee on entertainment. Besides this the people were most hospitable, the program was good and the discussions of lively interest.

Perhaps the most delightful service was the communion hour. The most important action taken by the convention was that concerning the overtures of our Free Baptist brethren. They have made a proposition to the Baptists and us looking to the federation of the three bodies in this state. The convention voted requesting me to attend the yearly meeting of the Free Baptists at Honey Creek this week, to confer with them on the subject. I go tomorrow. May the good Father direct our ways.

C. G. McNeill, State Missionary.

ILLINOIS.

Sixth District Convention.

Delegates from the churches of the Sixth district met in convention at Charleston, Ill., June 19-21. A most profitable program was given. Special mention should be made of the paper read by Mrs. M. S. Woods, Danville, on "Calcutta Missions." Her helpful criticism and suggestions on the work generally, with her witticisms and inimitable power of narration, won deserved recognition.

The verdict of the assembly pronounces

this one of the best conventions ever held in the district. Some one once suggested that we have no convention but send the money that would be spent there to state work. Good old Bro. Henry replied, "You cannot send a tear on a postal card." And those in attendance at this convention gained a new inspiration for the work, from the warm hand clasp of sympathy, the brotherly hospitality of the Charleston homes, that will linger long in memory.

The officers for the ensuing year are: President, E. W. Brickert, Sullivan; vice president, F. W. Burnham, Charleston; secretary, H. H. Peters, Rantoul.

It was decided to immediately canvass the district for funds and January 1st to place an evangelist in the field. The district contains 17,000 Disciples and it is proposed to raise an average of 10 cents from each Disciple, which we believe will keep two evangelists in the field.

Mrs. E. W. Brickert.

A FAIR SAMPLE OF SECTISM.

The church from which this letter comes was once strong and active, but on coming under the kind of leadership indicated it has almost ceased to exist. All the young people have gone to the denominational churches or the world.

Home, Oct. 19, 1897.

Yours Note and Letter is at Hand and Would Say We Never tuck any Stalk in the State Missionary Society and as far as I am Concerned would Not Give it any Encouragement and Have talk With Some others that ar in the Same Mind.

Yours in Christ.

Thank God our churches as a whole are not cursed with the sectism and ignorance exhibited here. Less than a dozen communications of this character have come to our office, and only one writer has had the courage to sign his name. There is hope for a man who is ashamed of wrong-doing. Such a man cannot hold a position in one of our churches unless he is the possessor of a few thousand dollars, and even then he would lose his head with the most. The public school will soon relegate such ignorance and coarseness.

Stanford. J. Fred Jones, Sec.

IOWA C. W. B. M. LETTER.

Mrs. Emma Ogburn sends report of another new auxiliary organized at Farmington. She is planning to visit other points in the district.

Miss Florence Mills visited Meadow Grove Church and opened the way for an organization which will be completed in two weeks.

The Glenwood Auxiliary held a contest for new members and report a gain of twenty-one. This excellent report should inspire others to greater efforts. The state secretary spoke at Logan the morning of the 17th. Several new names were gained.

A delightful meeting was held with the Altoona sisters in the country home of Sister Demmer.

Only a few June reports are yet in. But a short time remains to send the money for dues before June 30.

This auxiliary sent about \$20 to the famine fund, and has now completed arrangements for adopting an India orphan. Little five-year-old Karturi, a famine waif sent to the Deoghur orphanage has been assigned them. The care of this

one of God's little ones will prove a blessing to the auxiliary as well as to the child saved.

Annette Newcomer, State Sec.

CHICAGO NOTES.

At the preacher's meeting last Monday a committee was appointed to draft suitable resolutions concerning E. W. Darst, who has finally retired from the arduous work of city missionary, and accepted a pastorate in Texas. The same committee, consisting of Wm. Brooks Taylor, Errett Gates and Frank G. Tyrrell, were requested to prepare commendatory resolutions for Dr. Hiram Van Kirk, who took his Ph. D. degree at the recent convocation of Chicago University, and has been elected dean of the Bible Chair at Berkley, Cal.

Sunday, June 24th, was decision day at the Englewood Church, and Pastor Kindred reported eleven additions, six from the Sunday school. E. A. Orr of the Harvey Church gave a sermon outline. W. B. Taylor reported a Christian Endeavor rally and roll-call service last Sunday night. This church, the North Side, began nine years ago with eight members. During its history it has enrolled 579 members. Present membership, resident, 330; non-resident, about 80.

The Men's Club of the Austin Church will have a Fourth of July excursion to Lake Zurich. This is vacation week at the university. Errett Gates reported that the usual tide of summer visitors and students has begun to set in. Dr. Willett is expected home about July 2d.

W. C. McDougall of Guelph, Ontario, was a visitor last Monday. He is a Hiram boy, and was returning from the Y. M. C. A. conference just held at Lake Geneva. There were 433 students in attendance, twenty-one being members of Christian churches. The Preachers' Association elected officers for the ensuing year, and decided to continue its meetings in Parlor "O" of the Palmer House, all summer. The new officers are: President, Frank G. Tyrrell; vice president, C. G. Kindred; secretary, E. A. Orr.

J. H. O. Smith is expected for a day or two, visiting friends on his way west.

The First Church gives itself and friends a banquet Wednesday night this week, at the hall. F. G. T.

PHILADELPHIA NOTES.

This is the gala week of the National Republican Convention. Opening with parade and fireworks it promises to be another season of business activity preceding the rush to the sea shore. Few cities have better records for hospitality than has Philadelphia, and by the time this reaches print it will have entertained its guests and bidden them farewell. One interesting fact in connection with this convention is that its chaplain is the same person who officiated as such at the last National Republican Convention held in this city nearly forty years ago.

Among those who go to Europe this summer from our city is Dr. Montgomery of the First Church. A farewell dinner was tendered to him by the official board on June 15th. Dr. Montgomery will join his family, who have been abroad for a year and will return with them in the fall. At present he is president of the Philadelphia Christian Missionary Society. Very little has been said of him in these columns, but this is an appropriate

occasion to say that he has large hopes for the future of the Disciples in this city and is the chief inspiration for united work. His absence will be felt by all interested in our cause here, but all wish him a hearty Godspeed on his summer travels.

V. B. B.

BETHANY COLLEGE.

Bethany College has just closed an exceedingly successful commencement season. All the events of the week, from the baccalaureate sermon by President B. A. Jenkins of Indianapolis University on Lord's day morning, June 17th, to the 59th anniversary of the American Literary Institute on Thursday evening, June 21st, were of a high class. President J. M. Kersey announced on commencement day that he had during the session received for the endowment fund of the college \$50,000. This statement aroused great enthusiasm as well it might, for it is a notable achievement. I presume another hand will send a further account.

George Munro.

Bethany, W. Va., June 22, 1900.

PERRY LETTER.

Perry, Iowa, June 18.—In opening our correspondence with the Century, we wish to congratulate the new management and to express our appreciation for the most excellent paper they are giving us. May God bless the Christian Century, and make it a most potent factor for the spread of the simple Gospel in the great twentieth century.

H. H. Hubbell has taken the work at New Virginia for half time.

We understand that Herman P. Williams, ex-chaplain of the Fifty-first Iowa, will preach for the church at Jefferson during the summer. Brother Williams has prepared a lecture on the Philippines, under the caption of "The Land of Aguinaldo," which is well received wherever he delivers it.

I. N. McCash of the University Place Church, Des Moines, will start on his journey to the orient Tuesday, the 26th, sailing from Montreal Friday morning.

J. M. Hoffman is doing a most commendable work at Boone. During the fifteen months of his ministry there he has purchased a lot in a most ideal location, has 300 of the finest pressed brick paid for, and has secured pledges to such an amount that the new church, for which this struggling but faithful band of Disciples has so long been laboring, is no longer a hope but a reality.

We are glad to report another confession at Perry yesterday. This field is white unto the harvest. We are planning to hold a meeting in the fall and are confidently expecting a large ingathering. Brother J. E. Hawes, the sweet singer of our Israel, will probably assist me.

Roy Caldwell.

Convent Cruelties

Is the title of a 32 page pamphlet by Henry A. Sullivan, ex-monk, which is a sort of prospectus, or advance portion of a larger work to be published under the same title as soon as the sales of the smaller work provides the funds therefor. Besides the introduction the pamphlet discusses "How Girls Become the Brides of Christ—A Peep into the Convent," "The Convent Horror—A Sworn Statement," "Taking the Veil," etc. Its tales are thrilling. Send 10c in silver to Henry A. Sullivan, 1178 W. Adams street, Chicago, for sample copy.

DANVILLE, VA.

Dear Christian Century:—And you have captured our Christian Tribune. We are sorry to lose it, but glad to join you, and we are pleased to know Bro. Ainslie is going to have much to say in your columns for us.

We regret very much the failure of his sister's health and earnestly pray God to restore her.

Our meeting of a few days here closed recently with eleven additions. It was conducted by home forces. Our work continues to grow here.

We have recently paid one hundred dollars on our church debt. We are seeking to be entirely out of debt by the close of this year.

I preach three-fourths of my time here and give the other fourth to Chatham, the county seat of this—Pittsylvania county.

The Chatham church is composed largely of a Motley crowd. Bro. William Motley, pastor of this church for thirty-seven years, is truly an Israelite in whom there is no guile. He has twelve children, all of whom are members of the Church of Christ. W. R. Motley, the successful pastor for the past seven years at Newport News, is his son, and Bro. D. E. Motley, state evangelist of North Carolina, is his grandson.

There was one confession at Chatham last Lord's day. We expect to begin a meeting there on the 2d Lord's day of July. I expect to assist Bro. D. A. Brindle at Spray, N. C., beginning next Monday. Bro. C. M. Hughes of Lexington, Ky., will have charge of the singing. He furnishes a tent, which will seat 1,000 persons. J. A. Spencer.

NEW CHRISTIAN CHURCH, RICHMOND, VA.

On last Sunday afternoon the West End Christian Church of Richmond, Va., was organized. This is the fourth church of the kind in Richmond. It is the outgrowth of a Sunday school and prayer meeting outpost which has been faithfully and heroically fostered by certain brethren. I use the word brethren in its general sense and would emphasize the sisterly element for some years past, and located in a district of the city that is remote from our other churches and greatly in need of a center of advocacy of primitive Christianity. The new craft ought to have been launched several years ago.

It was, to all concerned, a deeply interesting occasion. The spirit of glad-some serious devoutness that pervaded the audience was a something to be felt rather than to be described. I am sure that God was present in that little assembly of His saints. The divine afflatus seemed to be embreathed and exhaled by every heart.

The occasion was favored by the presence of all our ministers in Richmond and Manchester save one, who was away.

Representatives from most of the official boards of the churches also were present. Bro. Cary E. Morgan, who seems to be always ready for every good work, presided over the meeting and sandwiched the proceedings with timely words. J. A. Dearborn made the opening prayer. Bro. Kent Pendleton, son of the accomplished, lamented and honored W. K. Pendleton, and the recently chosen minister of the Cowarden Avenue Christian Church, Manchester, made the principal address, setting forth the importance of

individual effort in building up a church. Bro. Minnick of Marshall Street Church, made a strictly scriptural reading address on the importance of unity of sentiment and co-operative effort in the work of a church. All the words spoken were well chosen and well received.

The roll call was of those who had agreed to become charter members of the new church. The selection of officers was deferred to some future time, and in lieu of them and as a provisional arrangement for the meantime a committee was appointed to manage the affairs of the church. That committee was to serve for three months.

The proceedings ended with an old-fashioned hand shaking loving fellowship between the ministers and official board representatives on the one side and the congregation on the other.

This ought to have been the twelfth instead of the fourth church launching by our people in Richmond since the year 1832, the date of the organization of the first Christian Church in the house of Bro. Bragg on Broad street. It is not too late for concerted action on the part of the brotherhood of Richmond in the work of church expansion.

J. A. Dearborn.

SOUTHWEST VIRGINIA LETTER.

In Eastwood, Tenn., Carter county, on a beautiful eminence, crowned with class trees, with green sward, laid out in walk-ways, and commanding a splendid view of the Buffalo and Watauga valleys, reposes Milligan College, a great educational institution. This school, founded twenty years ago by its present principal, President J. Hopwood, is a power for good. Here both boys and girls are educated in head, hand and heart, and sent out into the world men and women of culture and usefulness. Prof. J. Hopwood is a man of strong determination, character and individuality. He toils terribly and believes thoroughly in the principles of the Christian religion. He stamps himself upon his school.

Every young man and young woman who goes out a graduate of Milligan College becomes a center of influence for good in the community in which he or she resides.

Since the first class in 1882, 129 graduates have been turned out from this institution. Of this number thirty-five are preachers, sixty teachers in schools and colleges, others are lawyers, doctors, farmers, and as a rule, all are active Christian workers. The session of 1899-1900 was the largest in the history of the school, the enrollment about equal to the capacity, 175 being boarding pupils. The "Young Ladies' Home" is situated on the college campus, and has a family of fifty.

The writer was invited to deliver the literary address at the commencement and alumni reunion, June 1-9. About sixty of the alumni were present. The present class numbers twenty-one, thirteen young men and eight young ladies. They have done good, solid work, stood high in their departments and their graduating speeches were of the highest order of production, and show men and women of promise.

All the programs, both literary and music, were of the very highest order, and reflect great credit on the institution. The alumni day and dinner will be long remembered. The visiting speakers, outside

of the alumni, were J. A. Lord, baccalaureate sermon; Cephas Shelburne, literary address; Hon. A. A. Taylor, "Poetry and Pearls."

Long live Milligan College, one of the greatest institutions among the Disciples of Christ. Cephas Shelburne.

OHIO DISTRICT CONVENTIONS.

- 20—Tuesday and Wednesday, Aug. 7 and 8, Grover Hill.
- 8—Friday and Saturday, Aug. 10-11, Rushsylvania.
- 25—Tuesday and Wednesday, Aug. 14-15, Fidelity.
- 23—Friday and Saturday, Aug. 17-18, Ripley.
- 7—Tuesday and Wednesday, Aug. 21-22, Peebles.
- 24—Friday and Saturday, Aug. 24-25, MacArthur.
- 5—Tuesday and Wednesday, Aug. 28-29, New Vienna.
- 14—Friday and Saturday, Aug. 31 and Sept. 1, Stockport.
- 13—Tuesday and Wednesday, Sept. 4-5, Lowell.
- 18—Friday and Saturday, Sept. 7-8, Reedville.
- 10—Tuesday and Wednesday, Sept. 14-15, Bellaire.
- 9-12—Tuesday and Wednesday, Sept. 18-19, Minerva.
- 4—Thursday and Friday, Sept. 20-21, Killbuck.
- 1—Tuesday and Wednesday, Sept. 25-26, Joloway.
- 6—Friday and Saturday, Sept. 28-29, Galion.
- 3—Tuesday and Wednesday, Oct. 2-3, Beaverdam.
- 19—Thursday and Friday, Oct. 4-5, Bowling Green.
- 2—Tuesday and Wednesday, Oct. 9-10, Tedrow.
- National convention—Oct. 11-18, Kansas City, Mo.
- 15—Tuesday and Wednesday, Oct. 23-24, Wadsworth.
- 22—Thursday and Friday, Oct. 25-26, Orwell.
- 17—Tuesday and Wednesday, Oct. 30-31, Painesville.
- 11—Thursday and Friday, Nov. 1-2, Elyria.
- 21—Tuesday and Wednesday, Nov. 6-7, Cleveland.

DO YOU CARE whether you are well or sick? Instead of feeling tired and worn out, instead of aches and pains, wouldn't you rather feel fresh and strong? You can continue feeling miserable and good for nothing and no one but yourself can find fault, but if you are tired of that kind of life, you can change it if you choose. How? By getting one bottle of Dr. Peter's Blood Vitalizer and taking it regularly according to directions.

It is no drug store medicine, and can only be had of Vitalizer agents or direct from the proprietor, Dr. P. Fahrney, 112-114 S. Hoyne Ave., Chicago, Ill.

BALTIMORE & OHIO RAILROAD BULLETIN.

Special Rates to Various Points.—One Fare for the Round Trip.

Chicago, Ill.—G. A. R. National Encampment, Aug. 27-Sept. 1.

Cincinnati, O.—B. Y. P. U. A. National Convention, July 12-15.

Kansas City, Mo.—National Democratic Convention, July 4.

PIEDMONT ASSEMBLY.

Some time ago we published that the date of the beginning of the Assembly would be August 4th, but that it might not conflict with the Tidewater convention it will begin a week earlier, July 28. That from the publication of this communication is only about four weeks, so we have no time for delay. Let the churches of the Piedmont district take notice and have all things in readiness. Come, and come prepared, to enter into the spirit of the meeting. The business sessions of the Piedmont co-operation will be held on Monday, Tuesday and Wednesday, July 30, 31 and August 1. Appoint delegates and let every church be well represented. For information as to entertainment write to C. M. Houston, Rochelle, Va.

And, brethren, listen! we owe quite a little sum of money. This debt must be paid this year. Bring up a liberal contribution from every church.

The privileges will be managed as they were last year, in the interest of the Assembly. Board will be furnished at about the same rate. We may be compelled to make a little advance in charges. We came through last year with only a safe profit, and as what we will have to buy had advanced we may be compelled to raise prices of board.

But whatever we may do or whatever you may do, let us all do all we can to make the Piedmont Assembly a success in every particular. More to follow.

C. M. Houston.

NEW YORK LETTER.

On June 14 the quarterly C. W. B. M. convention of the Greater New York district was held at the Second Church of Disciples of Christ in 169th street. It was a better convention than the average. The work of the C. W. B. M. auxiliaries has enjoyed a remarkable growth in this district during the past nine months. The figures given for each point of work represent the membership a year ago and the membership now in the auxiliary. New York city proper: West Fifty-sixth street, 42 and 107; Lenox avenue, 49 and 54; Second Church, 17 and 19. Brooklyn: Sterling place, 27 and 45; Second Church (Greenpoint), 8 and 24; Kensington, 5 and 13. Total for 1899, 148 members; 1900, 262 members, a gain of 114 members. The popular district officers were re-elected—Mrs. Emeline Tribble, president, and Mrs. Geo. W. Kramer, secretary and treasurer.

"In the death of Dr. Richard Salter Storrs, in the seventy-ninth year of his age, the American Church loses its most distinguished pulpit orator." In these words the Outlook of last week opens an editorial article on the life and work of Dr. Storrs. He was pastor of his Brooklyn congregation over fifty years. He was Beecher's rival as a pulpit orator. He is not widely known as a writer. His two greatest productions were the books, "The Divine Origin of Christianity" and "Bernard of Clairvaux." As to his oratory, the Outlook article says: "The basis of Dr. Storrs' oratory was splendor of diction, opulence of historical illustration, faultless finish and a scholar's impeccable refinement." Judging from what people here say who have known and heard him, this is an adequate presentation of the secret of his oratorical power.

B. Q. Denham.

New York City, June 18.

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OHIO NOTES.

I spent last Sunday at New Philadelphia. A new church building was erected here about two years ago, and the indebtedness of \$3,100 provided for in pledges made on the five-year plan. Probably not more than 50 per cent of these pledges are collectable. We have been supporting the church for a year or two as a mission, and it will be necessary to do so until this heavy burden of debt shall be lifted. They have appointed a committee on pulpit supply to confer with myself, and we shall begin a still hunt for the right man to take the work there. Meantime, we are looking for a young man, a student in one of the colleges, to take charge of the work there for the summer.

Brother O. L. Cook is now on the field at Barberton, and will begin a meeting as soon as preparation can be made for it. A tabernacle will be constructed in which to hold a revival meeting. Brother Cook has entered this field with enthusiasm, and I have no doubt he will be able to make the Barberton work a great success. The Clark fund trustees have agreed to pay the salary of a pastor there for one year. F. M. Gordon of Bethany has been invited to take the work.

D. P. Shafer, a minister of the German

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Evangelical Church and a graduate of one of their colleges, also nearly ready to graduate in the theological course at Heidelberg University at Tiffin, recently made up his mind that he had not yet found the true way. He was immersed by Dr. F. M. Cook of Weston a few days ago, and is now ready to take work in the ministry of our people. He is 27 years of age and married. He has three or four years' experience as a pastor, and as soon as he becomes thoroughly acquainted with the new surroundings in which he may be placed, he will make a most efficient and successful pastor of some one of our churches.

We sent out this week, and also published in our papers, a list of fall conventions, beginning Aug. 7, and continuing till near the middle of November. We are planning to make this series of conventions the best, the largest and the most enthusiastic ever held in the state of Ohio. We call upon all our people throughout this great state to help swing it into line and accomplish this great result. Specimen programs will be issued within two weeks, and then definite work can be begun.

Our standing committee on missions and missionaries appointed by the state board has gone over the work for the year, looking into all the conditions of all of our missions. It will be necessary to appropriate at the beginning of the year about \$8,500. This is a material increase over the expenditures of last year, but we believe there will also be a material gain in the receipts of our society. We shall publish something of an outline of these appropriations, so that all will be able to see the line of work we are to do for the coming year. Not many new missions can yet be opened, because of the burden resting upon us for the support of the missions already begun, which is very heavy.

All will be glad to learn that the Newark Church is getting on its feet, so that we can reduce our missionary support. The burden of the church is yet a heavy one, but we have, by their own request, been permitted to reduce our appropriation for this work from \$250 to \$150. This is a bright example that we hope will have its influence over all the other missions throughout the state.

We are yet able to grant only about one-fourth the calls that come to us for help. There are many sections where we are doing but little mission work, but this is not because we are not interested, but because we have not the means. With increased offerings and larger accomplishments in mission work, we shall be able to enter many open doors in the coming few years. Let us all be patient and lend a hand, and we shall accomplish great things in our great state.

S. H. Bartlett, Cor. Sec.
Cleveland, Ohio.

OHIO LETTER.

Two men walking up the street saw a U. S. soldier—a captain—come out of a saloon. "What a shame that is," said one. "No," said the other, "that is all right and perfectly consistent." "How do you make that out?" "Very easily. He is a U. S. soldier paid by the government. That saloon is a government institution. It pays the government a heavy tax to sell beer. Why should a government employe not patronize a government in-

stitution? The government pays the soldier, he pays the saloonkeeper, the saloonkeeper pays the government, or the soldier was simply making a contribution to his own salary. Logic is logic, don't you see?" Both walked on in silence and inwardly said, "Oh, Lord, how long?"

Children's day for Foreign Missions has been more universally observed in Ohio this year than ever before.

The offerings have been larger. In many churches this is the entering wedge of missionary education and activity. Give the children a chance.

R. W. Abberly preached the farewell sermon in the old house at Bedford, Ind., Thursday night, June 14th. A new house is to take its place.

The Ohio C. E. convention will be held at Toledo next week, June 26-28. John E. Pounds and C. C. Smith will represent the Disciples on the program. It promises to be a good convention.

A new church at Rockford, a suburb of Toledo, is assured. The corner-stone of the chapel was laid June 10th. Secretary Bartlett made the address. The Clark fund will likely take up the work at Barberton.

July 1st this scribe, with the better-half, will go to Harvard to attend the summer school of theology. Niagara Falls, Troy, N. Y., the Hudson, New York city, an ocean voyage from Boston to New York, and Boston itself will furnish the incidentals for the trip. May be something will be said in these columns about the school. Bro. Mohorter of Boston will also attend the summer school. If any others among our brethren are hoping to attend we would like to hear from them.

C. A. Freer,
Columbus, O. 1068 Oak St.

WORK ON THE BORDER.

Recently the writer visited Wytheville, Pocahontas, Graham and Radford, Va., and the Concord Church in Tennessee, one of the oldest congregations among us. While on the visit about sixty sermons were preached and thirty added to various congregations. Pocahontas is an interesting city of more than three thousand souls, the majority being negroes and Hungarians. Those who seem to know say it is only three miles from the "infernal regions."

After spending two weeks in a revival effort we did not dispute the statement.

The preacher and his wife were royally entertained in the home of Bro. W. M. Winter, the lawyer-preacher.

Bro. W. E. Jenkins, one of the leading merchants, keeps his Bible on the counter with the yard stick, and he and his clerks, who are all Christians, sell goods and preach the Gospel to their customers daily.

One can hear more Bible in this place of business most any day than in some places set apart for the preaching of the Word. A prayer meeting is not an uncommon thing in this store.

Bro. W. S. Bullard is doing a good work at Radford. A large number have been added to the congregation during his ministry.

The Chilhowie Church has begun the erection of a frame house 36x50 feet, costing about \$1,500.

Bro. A. A. Ferguson is accomplishing great things at Johnson City. The seating capacity of the house is being doubled to accommodate the large audiences he draws. The church lately called him

for another year at an increased salary.

A few Disciples living at Abingdon, Va., are planning to hold a meeting this year, assisted by the State Board. One brother has offered to donate the lumber for a church house, and it will probably be built. Lorenzo Dow preached there over a hundred years ago. It is a county seat town, has two colleges and several large churches, but none that stands for the Bible alone. It is a good place for a missionary.

During the past year Bristol has made great material progress but the spiritual growth has not been marked.

Our district convention will be held at Bristol, August 10-12. A good program will be prepared and brethren from a distance are invited and will be made welcome.

Wm. Burleigh.
Bristol, Tenn.-Va.

MISSOURI LETTER.

We have had a visit from the impressive F. G. Tyrrell of your city. He was at Huntsville in this state for five days, leading in a fight for the home against the saloon. We have a local option law in Missouri, adoptable by counties, save in towns of 2,500 or over, which must adopt for themselves if it is to be of force in their limits. The clause concerning the towns was put in by a politician who had in his baliwick a city of 8,000. He knew that if the whole county was privileged to vote as to whether county or city should be clear of the hellish traffic that it would be swept clean. Some of his best friends were in the saloon element, and this clause was introduced to save this politician from their enmity.

The author of the local option law was our own brother, J. P. Wood, at that time representing Ralls county in the legislature.

This is the law under which the people of Randolph county, in which Huntsville is located, are trying to run out the rummies. In casting about for a leader the lot fell upon F. G. Tyrrell, and this was the occasion of his visit. Certainly they could not have made a wiser selection. He is a specialist in matters of reform. He has given the matter the closest study. He is wise in council, shrewd to plan, talented in presentation, brave almost to rashness in attack. You may be sure that things were stirred in the campaign when he got into it. It is too soon to tell of the result, as the election is not till the first of next month, but we hope for victory.

A notable event of the past week was the meeting of the State Prohibition Convention at Mexico, Mo. Bro. Simpson Ely was temporary chairman and Bro. O. M. Stewart of your own state was one of the chief speakers. There were quite a number of speakers of national reputation, among others being John G. Wooley, but the universal comment was that the speech of Bro. Stewart was the finest ever delivered in that city in this cause. It was a remarkable gathering.

Chas. H. Stokes and Simpson Ely were the candidates for governor and Stokes was successful. Ely was then named for lieutenant governor, the rest of the ticket being filled up by men against whom no stain of unrighteousness was ever cast. God's men, all of them. True, there is not the slightest chance for their election, not unless the millenium should dawn before the ides of November. But if every Christian man in the state would

vote this fall as Jesus would have him vote this ticket would be triumphant and the rummies would be on the run. When that day will come we have no means of knowing, but that it will come is as sure as the promises of the living God.

So many people are blind to the awful antagonism between the saloon and the church; there are saloonkeepers who pay liberally for church support, and brewers who give their thousands to the cause of education. But these are but the sops, which this unrighteous cause is throwing to the church to keep it quiet. When the test comes and they must get out in the open the saloon is always against the church. We have a case in point right here. We have had a flourishing mission out on Fifteenth street for a number of years under the leadership of City Evangelist F. L. Bowen. The Methodists have a mission in the same neighborhood, and they made a united fight on the saloon. Neither one of these missions have a meeting place of their own. They meet in empty store rooms. The saloon power quietly rented both of them and every other building in the neighborhood that could be used for church purposes and these missions are both in the street. Here the church and the saloon interest have taken their real rightful places. There can be no compromise, no alliance, not until sin and righteousness, heaven and hell, shall become correlative terms.

T. A. Abbott,
1123 Oak Street, Kansas City.

Gainsville, Texas, June 19, 1900.—We have been in the tabernacle two weeks and two days and have 93 added to date. Will reach and pass the 100 line tonight. Bro. Sweeney had 100 added here last year and this has made this meeting a little harder to start, as our own families' friends and Sunday school people largely came in then. But the meeting is a decided success and the pastor has done much to make it so, for he has all at it and always at it.

The results of last year and this has added more to the Christian Church here than to all the denominations put together. As a result the Methodists, who have led in numbers, are so stirred up that they telephoned and telegraphed, and finally sent one of their preachers to the state evangelist and had him cancel another engagement and come here and in four days they built a tabernacle two blocks from ours and all the other churches but one have gone in with them and have raised the cry, "Great is Diana of the Ephesians!"

We have had two converts to their one and even then allow them to count those that "hold up hands." I should like to see every sinner in the world held up and robbed of his sins. But I don't believe there is much religion in "playing hands." Bro. J. Walter Wilson of Rushville, Ind., is leader of song, and we praise the Lord for these victories. The contest seems to be with the world, the flesh and the Methodists. Possibly this sounds hard, but I assure all brethren that we are preaching the Word, and not holding the sects nor their creeds up to ridicule them and this fact is winning many to us from the denominations right here. "As much as in me is I am ready to preach the Gospel" and that "power of God" will win over all its enemies. Brethren, pray for us.

Chas. Reign Scoville.

WASHINGTON LETTER.

Dear Christian Century: Years ago I occasionally wrote something for The Christian Oracle, but it has been a long time since the spirit moved me to write. As an old friend of The Oracle I extend to it my congratulations on its change in name, management, editorial ability, prospects, etc.

This is our most northwesterly church in the United States. We are on the north end of Puget Sound, only twenty miles from British Columbia. I accepted this work in January immediately after closing my work in Seattle. I found a congenial band of Disciples united and ready to be led into larger usefulness. The church was organized about nine years ago by W. F. Cowden. For several years, during the hard times, it was without a pastor, but the members kept together and held the fort. For more than four years preceding my coming W. S. Crockett, now at North Yakima, served the church as pastor.

Since I began my work the church has grown in several ways and the prospects for the future are very encouraging.

This is a prosperous city of about ten thousand population, and Fair Haven, with three or four thousand, lies adjoining us on the south. In the near future the two places will be consolidated. Their interests are one. They are connected by an electric car line, and they bury their dead in the same cemetery. They are located on the east side and north end of Billingham bay, which is no doubt the finest harbor on Puget Sound. It is semi-circular, and around it is room and a magnificent site for a great city.

The chief industries here are lumber and fish. Vast quantities of fir lumber are manufactured here and hundreds of millions of cedar shingles.

At Fair Haven are located the greatest salmon fisheries in the world. Here is the largest canning plant in the world. The country back of Whatcom is rich in agricultural possibilities. Three or four tons of timothy hay or a hundred and thirty bushels of oats to the acre is an ordinary yield. Vegetables of all kinds, apples, pears, plums, prunes, cherries and all kinds of berries are easily grown and they are of superior quality.

The climate is mild and agreeable. Twenty degrees below freezing was the coldest last winter and only a week or ten days that cold. In summer the mercury may rise to 90 degrees for a few days. The nights are always delightfully cool. In the spring we are apt to have a small thunder storm or two, just enough to remind us of "the old country." Such a thing as a cyclone is unknown here.

We have excellent educational advantages here. Four fine school buildings, three of them brick, and two small high school buildings have thus far accommodated the school children of the city. It is expected that ten more rooms will be added to the several buildings this summer.

I ought not to close this letter without saying that I am pleased with The Century. In matter and spirit it takes high rank. Its vigorous editorials do me good. They make me think, and thinking is good for the mental and moral health.

J. N. Smith.

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NEBRASKA, SECRETARY'S LETTER.

Bro. E. E. Boyd is engaged in a meeting at Liberty Ridge.

Bro. A. C. Gearhart was taken with sudden illness on Wednesday of last week, and fell unconscious upon the railroad track at Seward. He narrowly escaped being run over by a switch engine. He was taken to the hotel, and is under medical treatment at this writing. My information is meager at this time, but I hope for his recovery.

The convention at McCook was full of life and power, and while not as largely attended as some previous ones, was still profitable. This district joined the list of those that have discarded the semi-annual conventions, and will not meet again till next summer or spring. This seems to be getting quite popular among the districts. Whether or not it will be a blessing is to be learned.

O. H. Trueman is the regular pastor at Hendley. He is also engaged in writing a Life of Christ. A. C. Corbin was re-elected president, and Bro. O. H. Trueman was made corresponding secretary of District No. 5. E. G. Merrill is giving good satisfaction to the church at Arapahoe. E. L. Poston has closed his work at Alma, and would like to correspond with some church or churches needing a preacher.

E. M. Johnson will attend Cotner University this coming year, and this will leave another pulpit vacant unless a man can be found to take the work. This is under advisement now.

The annual shift of preachers has begun earlier than common. Well, we will do all we can to keep our good men with us, even if they do change places. This is not always an unmixed evil. It is sometimes good for both preacher and church to change. Of course, Bro. Corbin and Beaver City are not included in this. This grand old preacher and splendid church seem to be wedded for life.

The McCook congregation has a fine house. Good pews, arranged in circular form, furnace, and a good plain structure on a well located site. They are aggressive and will succeed.

Atwood reports seven additions the first week at Blair.

I am informed that the Missouri Prohibitionists have nominated our big fat Brother Ely for lieutenant governor. The brethren in that state ought to vote for

him without regard to party. He is capable and sound.

H. B. Cooley ministers at Thornburgh and Highland. He is a faithful steward.

J. H. Roberts is serving the church at Bartley.

State President Forell was in attendance at the McCook convention. It is our firm determination and bounden duty to rescue him from politics, and I believe he is willing.

Not a word has come to me from the Omaha meeting since I left it the first night. Whether it is dead or is so busy it cannot take time to speak is uncertain.

Hussong is moving at Wymore and Blue Springs. He uses a mimeograph. Wickizer was billed to lecture at Wymore last Friday night.

The interest in the national convention deepens. The west will send a goodly number of delegates and visitors.

There are still people in the world who are hiding the talent God gave them in the earth. In politics, in society, in business, in pleasure, in lust, in pursuing mental culture. They are forgetting the obvious lesson taught in the awful fate of their predecessor in that way, mentioned in Matt. 24. He lost, at the last, all that he had, and forfeited his Lord's favor.

Attention Church Clerks: Get your books in shape to fill out the statistic card that will soon be mailed to you. Be prompt. It is a virtue.

State convention August 29th, in the morning, to September 2d, at night. Are you coming? Bethany Camp Grounds. Get ready. W. A. Baldwin.

LINCOLN LETTER.

Lincoln, Neb., June 11.—The First Church made a small offering yesterday for the benefit of the famine sufferers of India, amounting to \$20. The C. E. society also made an offering of about \$19.

We had a great day yesterday in other respects—five additions to our number by letter and one confession. On the 3d we baptized a young man who had been a Presbyterian for six years. He has been reading the New Testament, regardless of the conflicting teachings of the clergy, and our part was easy.

The Bible school birthday box, when opened Children's day, contained \$10.40. The offering was something over \$12.

We are to have a rally July 1 in all departments of the church. It is to be a rally in attendance and in finances. Pledges are to be squared up for the first six months of the year, and additional offerings are to be made to supply any deficit in the current expense account.

NEBRASKA.

The fourth district of the Nebraska Christian Missionary Society held semi-annual convention at Craig, May 26th to 28th. There was not so many delegates present as usual, but more preachers, there being now four preachers located in the district.

Bro. W. A. Baldwin of Ulysses, our corresponding secretary, was there, and entertained the convention with two able discourses.

Bro. Beem of Blair ran up the last day of the convention to throw in a few loaves and get some of the crumbs. Also Sister Griffith of Pawnee City, who pre-

sented the C. W. B. M. work in a very plain and interesting manner. So the convention altogether was a feast of many good things.—L. B. Harrison.

ARKANSAS STATE CONVENTION.

On the 7th of June the Disciples of Christ in Arkansas closed a very excellent meeting at Little Rock.

The convention began with an address of welcome, representing jointly the missionary co-operation and the C. N. B. M., by Sister Vowell of Little Rock. Response by B. R. Davidson, president of the convention. The convention sermon was delivered by G. A. Hoffman of St. Louis.

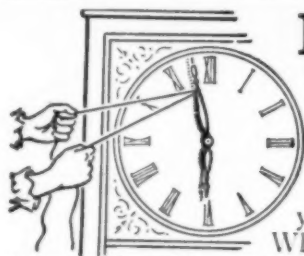
Wednesday morning the report of the state board was read by E. C. Browning, corresponding secretary, followed by reports of missionary pastors and district evangelists. Nine preachers have been assisted in the mission work by contributions of money, many others by personal work of the secretary and other missionaries.

The congregation had the pleasure of listening to a very encouraging sermon from C. C. Smith, one of the secretaries of the A. C. M. S. The afternoon and night were occupied by the C. W. B. M. The presence and assistance of Miss Laura Thompson, national organizer, was very helpful. A joint educational session was held Thursday afternoon, addressed by Sister Beauchamp, Brothers Edmonds and Ragland, in behalf of the Bible chair work in connection with the state universities, and by C. W. Leonard of Bentonville in regard to church colleges.

Church extension was well represented by Willis F. Jordan of Newport; Sunday school interests by T. W. Weaver of Texarkana; ministerial aid by L. C. Wilson of Nashville, and Christian Endeavor by J. N. Jessup of Little Rock. A magnificent sermon by C. C. Smith, an appeal for Arkansas missions by G. A. Hoffman, with very liberal responses; singing "Praise God, from Whom All Blessings Flow" and benediction closed an excellent meeting. E. C. Browning.

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CHRISTIAN WOMANHOOD.

Helen E. Moses.

NOBODY KNOWS BUT FATHER.

Dedicated to all faithful fathers.
Nobody knows of the money it takes
To keep the home together;
Nobody knows of the debt it makes,
Nobody knows—but father.

Nobody is told that boys need shoes,
And the girls hats with a feather;
Nobody else old clothes must choose,
Nobody—only father.

Nobody hears that the coal and wood
And flour's out together;
Nobody else must make them good,
Nobody—only father.

Nobody thinks whence the money will
come
To pay the bills that gather;
Nobody feels so blue and glum,
Nobody—only father.

Nobody tries so hard to lay
Up something for bad weather,
And runs behind, do what he may;
Nobody—only father.

Nobody comes from the world's cold
storm
To meet dear ones who gather
Around with loving welcome warm,
Nobody does—but father.

Nobody loves the home-life pure,
Watched over by a mother,
Where rest and bliss is all secure,
Nobody—only father.

—From the New Crusade.

FREDERICK FROEBEL.

(In Three Parts.)

Madame De Stael said, had she command of fifty languages, she would think in the deep German. The German people are pre-eminently a race of thinkers. To speak of Germany brings to the mind a host of famous men who are leaders in the world's thought. To German universities do students of the world's problems turn for help and guidance. We are indebted to many German masters of thought and logic, but to none of these do we owe more than to Frederick Froebel, the apostle of childhood, the founder of the kindergarten and the good genius of every loving father and mother.

Frederick Froebel was born in the year 1762 in the village of Oberweissach, in the principality of Swartzburg, Rudolstadt, Germany. His father was pastor of the village church and a man of great activity in life. In the first years of Froebel's childhood his mother died. He was a boy of unusually quick sensibilities, keenly affected by all impressions and hurt by discords of any kind. To such a boy the loss of a mother was irreparable. The years of Froebel's childhood were full of unsatisfied longings. A motherless boy, he was neglected by his father, who was too busy to notice the fancies of his son, who he saw but seldom, save when the child accompanied him on his rounds to settle the disputes of the village.

It was the practice of his father to act as arbiter of the village difficulties. In this way Froebel's mind was made familiar with all the quarrels of the parish, and the contrast between the beauty and harmony of nature and the disagreements and discords of man forced itself upon him with painful distinctness. He loved God fervently, and a wish took

possession of his heart to make men better—to restore to them their love for God and for one another. This wish grew with his growth and molded his after life.

An Eccentric Youth.

Good Pastor Froebel did not know what to do with this dreamy boy of his, who seemed to take his chief pleasure in studying the lines and angles of the Gothic architecture of his church and not in rough boy play. He was sure he could not make a scholar of him, for Froebel could not recite glibly the rote-learned lessons which he did not understand. The father did not notice his son's love of nature, nor see that the lad was studying her methods and secrets. Neither did he guess how his boy's heart was starving for his love and sympathy, so when a youth he apprenticed him to a forester. Later Froebel made his way into the university, but had not money to remain long enough to complete his course. Some time after he had left the university he came into a small inheritance and thought to become an architect, but he had not yet found his life work. He had thought deeply on educational subjects, because it was his nature to think deeply on any subject before him, and because of his own neglected childhood and desultory education.

A Natural Born Teacher.

In Frankfort, near the beginning of the present century, he came in contact with a number of teachers who had been pupils of Pestalozzi, that grand Swiss enthusiast. He listened with deep interest to their larger discussions of different methods of education. When each had given his views Froebel spoke, and from his solitary thinking upon his own hard experience and his boyhood dreams he brought forth ideas so fresh, so original, so just, that the Pestalozzians were surprised to find in this young stranger of another profession a master in their own. As he continued to speak, one Gruener, a school principal, smote him on the shoulder, crying out, "Froebel, you are meant for nothing else than to be a teacher! Will you take a place in my school?" So he gave up his plans to become a builder of churches and mansions and became what is far better—a builder of symmetrical characters, as a teacher of children. Thus, by a chance conversation, if there be any such thing as chance in the life of a true man, was Frederick Froebel, founder of the kindergarten, the most profound student of the science of childhood and the greatest master of the art of teaching of this, and, perhaps, any other country, swept into the line of his life work.

Miss Ellen Kent, state president of Virginia, writes: "A meeting of the executive board of the Christian Woman's Board of Missions of Virginia has been held in Richmond. Steps were taken to organize new auxiliaries in the state and also to strengthen those already organized. This means remember the state development fund in your auxiliary offerings and let your state officers hear from you soon. We are unwilling to go in debt, hence the organizing work planned will stop when the treasury is empty. Do not wait until the close of the missionary year to send your offering for this work, but send it now.

"It weighs heavily upon your board that the endowment fund of the Bible lectureship of the University of Virginia lacks \$10,000 of being complete. Will you

do your share toward its completion? Will you give this great work your personal attention and interest? Personal letters are being sent out, and some points will be visited by representatives of the Bible work. We bespeak for these a cordial reception."

"The Louisa auxiliary made an Easter offering of \$18.63 to the endowment fund of the University of Virginia Bible lectureship. The Sharon society also sent an offering of \$5.00. Will not many other societies make special gifts and take life memberships for it?"

WAR AND MISSIONS.

1. In the twenty-two years after 1793, the loss to the British and French people by Napoleon was not less than \$6,500,000,000 and 1,900,000 lives.

2. The Crimean war cost Russia, Turkey, France and England \$1,500,000,000 and 600,000 lives.

3. The Franco-German war cost \$1,500,000,000 and 200,000 lives.

4. The estimated cost of the civil war of this country, for both sides, was \$8,000,000,000.

5. The loss of life in war in the world's historic period is estimated at more than 7,000,000,000 men, the half of whom were killed since the beginning of the Christian era.

The churches give about \$15,000,000 a year for world-wide missions. The men and women in all fields number about 12,000. Compared with what is spent in war, the missionary expenditures are only a trifle.

CHRISTIANS AND THEATRICALS.

Yesterday morning my pastor, Brother Kindred, in a sermon on "The Church and the World," recorded his belief that the prevailing impotency of the church is largely attributable to the absence of any pronounced line of demarcation between it and the world. This statement came vividly to my mind as I read in to-day's Record a cable message from Oberamergau, to the effect that "the scene of the 'Passion Play' was crowded to-day (Sunday) at the grand rehearsal of the decennial performance given for the benefit of the press representatives present. Great crowds are expected to arrive in Oberamergau between now and Thursday, when the first regular performance will be given." These "great crowds" will doubtless include many professed Christians, for we see frequent mention that even preachers of the gospel are in the habit of attending this "Passion Play." To me it seems actual sacrilege to presume thus to deplete in a spectacular performance the sufferings and crucifixion of the Son of God. If rehearsals of the play are given on the Lord's day, possibly the paid performance itself is to be given regularly on that as well as on week days during all the months that the play is to "run." If so, that will be but added desecration.

Akin to this—and coming nearer home—is the fact noted by the papers in connection with Henry Irving and Ellen Terry, that on the occasion of their recent appearance on the theatrical boards of Chicago a rehearsal of the play they were to open with was had on the preceding Sunday. Do even "discriminating" church members who "pick" their plays and players realize how essentially worldly the theatre is in its best estate?

Chicago, May 21, 1900. W. P. Keeler.

IN THE HOME.

BEFORE IT IS TOO LATE.

If you've a gray-haired mother
In the old home far away,
Sit down and write the letter
You put off day by day.
Don't wait until her tired steps
Reach heaven's pearly gate.
But show her that you think of her
Before it is too late.

If you've a tender message
Or a loving word to say,
Don't wait till you forget it,
But whisper it to-day.
Who knows what bitter memories
May haunt you if you wait?
So make your loved one happy
Before it is too late.

We live but in the present,
The future is unknown;
Tomorrow is a mystery,
Today is all our own.
The chance that fortune leads to us
May vanish while we wait,
So spend your life's rich pleasure
Before it is too late.

The tender word unspoken,
The letters never sent,
The long-forgotten messages,
The wealth of love unspent,
For these some hearts are breaking.
For these some loved ones wait;
So show them that you care for them
Before it is too late.

—Ida Goldsmith Morris.

"I DARE NOT."

A group of boys stood on the walk before a fine large drug store, pelting each other with snowballs. In an unlucky moment the youngest sent his spinning through the frosty air against the large plate glass of the druggist's window. The crash terrified them all, but none so much as the little fellow who now stood pale and trembling, with startled eyes, gazing at the mischief he had wrought.

"Won't old Kendrick be mad! Run, Ned! We won't tell. Run, quick!" "I can't," he gasped. "Run, I tell you! He's coming! Coward! Why don't you run? I guess he won't catch me!" "No, I can't run," he faltered. "Little fool! he'll be caught! Not spunk enough to run away! Well, I've done all I can for him," muttered the elder boy. The door opened; an angry face appeared. "Who did this?" came in fierce tones from the owner's lips. "Who did this, I say?" he shouted, as no one answered.

The trembling, shrinking boy drew near. The little, delicate-looking culprit faced the angry man, and in tones of truth replied: "I did it, sir." "And you dare tell me of it?" "I dare not deny it, sir; I dare not tell a lie." The reply was unexpected. The stern man paused. He saw the pale cheek, the frightened eyes wherein the soul of truth and true courage shone, and his heart was touched. "Come here, sir. What's your name?" "Edward Howe, sir. Oh, what can I do to pay you? I'll do anything"—his eyes filled with tears—"only don't make my mother pay it, sir." "Will you shovel my walk when the next snow falls?" Ned's face was radiant as he answered: "All winter, sir! I'll do it every time and more, too, sir." "Well, that's enough; and do you know why I let you off so easy? Well, it's because you are not afraid to tell the truth. I like a boy that

tells the truth always. When the next snow falls be sure you come to me." "I will, sir." "We'll all help him!" shouted the others; and, as they turned away, three hearty cheers rose for Mr. Kendrick and three more for the boy that dared not run away.

"BUSY WORKERS."

"Jenny," said a very tired mother to her daughter one afternoon, "will you help me sew this brain on your sister's dress?"

"O mother, how can you ask me to help you when you know that it takes all my time to make those pictures!"

"What pictures?" inquired her mother.

"Why, a lot of us girls met last week at Katie Easton's house and formed a club—we call it the 'Busy Workers,' because we will be always helping the poor. We are making Christmas presents for the poor sick children in the hospital. Do you not think it a good plan?"

"Perhaps it is," said mother, absently.

So Jenny, leaving her mother to sew on the braid, started upstairs to make pictures. She had not been up there very long when Katie Easton came in.

"Well, Katie," said Jenny. "I thought you were never coming."

"I would have been here sooner, but we had company for dinner, and Chloe had so many dishes to wash that I stayed to help her."

"Why, Katie Easton, you shock me! The very idea of your helping your servant," said Jenny, very much surprised.

"Now, look here, Jenny, didn't we girls form a club and each promise to do all we could to help others?"

"Well, that hasn't anything to do with helping servants wash dishes," said Jenny.

"Yes, it has, too. I couldn't go out trying to help other people, all the time knowing that mother or some of the servants would be glad of my help. Do you think you could?"

"Oh, I don't know," said Jenny.

After a pleasant afternoon, at tea time, Katie went home. As soon as she was gone Jenny came downstairs and went to find her mother.

"Mother," she said, "have you the braid sewed on Nettie's dress yet?"

"No," replied her mother, "I have not been able to get it done."

"Then I will help you, mother; and after this I mean to help you first, and then work for any others I can help."

And after that Jenny always helped the people inside her home first, and then helped outsiders all she could.

HELPS TO HIGH LIVING.

Sunday—How little does the censure of this world count which cannot see the heart behind the embroidered waistcoat!

Monday—The heart's argument needs no logic to defend it.

Tuesday—Ye maun ken th' incentives the maist o' the battle.

Wednesday—I hold it to be within every man's province to make himself what he will.

Thursday—Sickness teaches us that we must condone, and not condemn.

Friday—Father early impressed upon me that moderation was the mark of a true man, even as excess was that of a weak one.

Saturday—It is sorrow which lifts us nearer to heaven.—Winston Churchill.

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AT CHURCH.

Oh, Christ, who givest rest, we come to thee,
Thy voice calls sweetly o'er life's fretful sea;
And we are weary,
With our journey dreary;
And thou art waiting our sweet rest to be
—David Farquharson.

FIVE-MINUTES' SERMON.

By Peter Ainslie.

*Of a truth Thou art the Son of God.—Matt. 14: 33.

The greatest fact in this world is that Jesus Christ is the Son of God. Types and prophecies sustained this fact through all preceding ages and all history seemed to have arranged itself for His coming. Sometimes these finger points were obscured by clouds of error and superstition, but now and then a character would flash out like Noah, Abraham, Moses or David as so many living types of the Messiah. Then Nineveh, Babylon and Egypt fell, as one fells great trees in a forest for the opening of a new road. Alexander nationalized the world in his conquests, and in the century following Rome gathers her forces for a universal empire, and while making those wonderful macadamized roads from one end of the earth to the other she, unknowingly, was working a roadbed for the Son of God. These histories brought the fullness of time. The entrance of Jesus into Jerusalem, when he rode over their garments and branches of the trees which they had thrown in the pathway, was a faint picture of all sacred and profane histories lying at His feet. The mountain of God stood in the world's pathway and history was ascending its eastern slope. Jesus stood upon its summit and the whole world has been lighted. Succeeding ages have felt this divine power and nations are making history for God. By an invisible grasp he holds the world, and "Salvation" has become the song of all nations and races.

But that that is the most fascinating of all is the strange co-mingling of the divine and human in Jesus. Here the streams of divinity and humanity met, mingled, and the muddy waters of all the earth began to be cleared. I open the four Gospels and never was there such a marvelous story—such brilliant touches, such a dazzling life. Men could not have conceived it; only God could have made it. His birth was both natural and supernatural, as was also His baptism, His ministry, His agonies in the garden and His sufferings on the cross, but His resurrection was superbly supernatural. This is the corner stone of Christianity. Down in that garden, amid Roman soldiers and away from all who loved Him, Jesus broke the seal and left the tomb empty and, walking forth in the sweet morning air, He bore the hope of the world. Before the doubting disciples He laid bare the wounds of the nails and that ugly gash in His side, and did eat and drink with them as in former days. Here is the consolation of the world. All salvation has been harnessed to this sublime fact. Blot out the world's sufferings and sorrows if you can, but you can never blot out Christianity from the earth. So long

as there is one human being, Christ will linger as his Savior. He is not willing that any should perish.

True as all these facts are, and no one of them can be overturned, what I know and feel and am is beyond dispute. I had rather smell the fragrance of the flower than listen to the florist in his argument for its sweetness; the shining stars are better proofs of their existence than are the astronomer's figures; restored health is of more value than a physician's certificate to that effect, and so the presence of Jesus in the heart, His pardon and His peace and His hope make me know that Jesus Christ is the Son of God. He redeemed me, He keeps me when I am weary and comforts me when I am in trouble. He gives me hope as none other could—these things convince me that He is God enough for me.

Our Father, Thou hast given us a great gift. We give Thee ourselves. It is not much, but it is all. Accept us for Jesus' sake. Amen.

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*This is the golden text for the Sunday
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Matt. 14: 22-33.

LITERATURE.

The coming volume in the series of New Testament Handbooks (The Macmillan Company) by Prof. E. P. Gould, "The Biblical Theology of the New Testament" will be of unusual interest. Apart from the work of Prof. Stevens, it is practically the only book in English covering the entire field of New Testament theology. Prof. Gould writes in the utmost sympathy with modern thought, and is especially interested in the relations of the different phases of New Testament thinking. His work will probably be found of particular interest on account of his treatment of the later New Testament letters. Some of his critical work is almost startling in the light which it throws on the thought of the early church, as, for example, the unexpected evidence as to the authorship of I. Peter, drawn from a combination of patristic statements and those of Paul in his Epistle to the Galatians. Not the least important feature of the book is the untechnical style in which it is written.

Philip Gerard, an Individual.

We have on our table one of the first copies of this new and interesting novel by Prof. Edward Amherst Ott of Drake University. The principal characters to which the reader is introduced are Philip Gerard, the hero; his life-time friend, Paul Castor; Romney Thayer and Lucy Winters. The story opens with the college days of the first three. Romney Thayer is a pretty, care-free schoolgirl, who is sincere and good at heart, but who, like many another attractive young woman, plays with the affections of the man whom she truly loves. Years after, widowed, humbled, slowly dying of leprosy, she and her beautiful boy are tenderly provided for by this former lover, now the rich Mr. Gerard. The hero is a brave, noble character, who, from boyhood to advanced manhood, struggles against circumstances of which the world is ignorant. He is misunderstood because he cannot or does not see fit to explain. The reader admires him no less as the captain of a football team, which he would not permit to suffer defeat, than as the "Ironmaster" and millionaire. Honor and duty are the watchwords of his life. He acknowledges to himself that these are the controlling forces, but the author and the reader know that the greatest motive power behind all is the power of love. With this stern exterior he is as tender-hearted as a woman. You have learned to take so deep an interest in the man that your rejoicing is very keen and real when you leave him at last in a happy home of his own. M. A. C.

How History Repeats Itself.

William Fishbough, in his remarkable book, "The End of the Ages," has made history luminous. He shows that the great sequence of events in the life of a nation is not confused, chaotic and incident, but subject to a law. This law he has discovered and revealed, proving that history proceeds in definitely periodic pulsations, and in a regular series. He shows that seven periods, progressively differing in character, constitute a cycle, and that when the cycle is completed a new one begins, following precisely the order of the old one.

In the history of the United States, each cycle consists of eighty-four years,

then history repeats itself by a repetition of conditions merely on a higher plane of progress. Applying Mr. Fishbough's great discovery to the history of any nation will prove a stimulating exercise and be a revelation of possibilities. The reader, then, not only understands what the history of any people was and is, but what it must be—he then begins to predict.

For a book so erudite yet so simple, so marvelous yet so convincing, so clear and concise in its statement of law, so elaborate in the application of that law—any condensed statement of the scope of the book does it an injustice.

Mr. Fishbough's discovery is not limited to history in the strict sense of that word. It covers mechanics and manufactures, finance, commerce, education, philosophy and religion—in fact, the whole world of human thought and effort. This most stimulating book of the year is worth having and worth reading and re-reading.

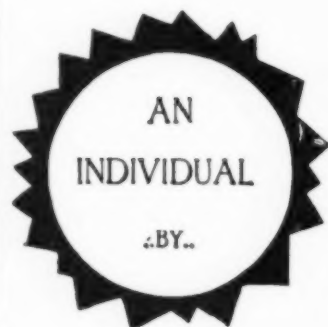
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